

Sociology and Social Research

AN INTERNATIONAL JOURNAL

Social Interaction and Peace	431	
AUSTIN L. PORTERFIELD		
Dispositions of Divorce Applications . . .	439	
HARVEY J. LOCKE		
Race Relations and Nisei Problems . . .	452	
JITSUICHI MASUOKA		
Social Distance in England	460	
JOHN E. OWEN		
Filipino Attitudes toward G.I. Joe . . .	466	
BENICIO T. CATAPUSAN		
The Intercultural Workshop	476	
STEWART G. COLE		
Behavior Patterns of College Teachers . .	484	
EMORY S. BOGARDUS		
Pacific Sociological Notes	491	
Index to Volume 30	523	
Social Theory	495	Races and Culture 514
Social Welfare	505	Social Drama 522

Sociology and Social Research

AN INTERNATIONAL JOURNAL

PUBLISHED BIMONTHLY AT THE UNIVERSITY OF SOUTHERN CALIFORNIA

3551 UNIVERSITY AVENUE, LOS ANGELES 7, CALIFORNIA

YEARLY SUBSCRIPTION, \$3.00

SINGLE COPIES, 60¢

Entered as second-class matter March 31, 1936, at the post office at Los Angeles, California, under the act of March 3, 1879.

Editor

Emory S. Bogardus

Assistant Editor

Martin H. Neumeyer

Associate Editors

Clarence M. Case

Harvey J. Locke

George B. Mangold

Bessie A. McClenahan

John E. Nordskog

Melvin J. Vincent

Erle F. Young

*The University of
Southern California*

Cooperating Editors

Ernest W. Burgess	University of Chicago
Glen E. Carlson	University of Redlands
F. Stuart Chapin	University of Minnesota
Carl A. Dawson	McGill University, Canada
George M. Day	Occidental College
Guillaume L. Duprat	University of Geneva, Switzerland
Earle E. Eubank	University of Cincinnati
Charles A. Ellwood	Duke University
Ellsworth Faris	University of Chicago
Samuel H. Jameson	University of Oregon
William Kirk	Pomona College
James P. Lichtenberger	University of Pennsylvania
Andrew W. Lind	University of Hawaii, Hawaii
Serafin E. Macaraig	University of the Philippines
Otakar Machotka	Prague University, Czechoslovakia
Radhakamal Mukerjee	Lucknow University, India
Meyer F. Nimkoff	Bucknell University
Howard W. Odum	University of North Carolina
Raul A. Orgaz	University of Cordoba, Argentina
Edward A. Ross	University of Wisconsin
Pitirim Sorokin	Harvard University
Jesse F. Steiner	University of Washington
Frank S. C. Yen	National Fuh-Tan University, China
Florian Znaniecki	University of Illinois

PUBLISHED BY

THE UNIVERSITY OF SOUTHERN CALIFORNIA PRESS

3551 UNIVERSITY AVENUE

LOS ANGELES 7, CALIFORNIA

SOCIOLOGY AND SOCIAL RESEARCH

July-August, 1946



SOCIAL INTERACTION AND PEACE

AUSTIN L. PORTERFIELD

Texas Christian University

• Social interaction, culture, personality, social group, and social change are among the most important concepts in sociology. Every one of these concepts is shot through and through with implications for the maintenance of peace. These implications are especially present in social interaction, out of which culture, personality, social groups, social change, peace, war, and every aspect of society grow.

Social interaction may be defined as the mutual stimulation and response going on between individuals and between collectivities in contact. This process is circular in nature, the emotions it generates are cumulative in effect, and the interaction taking place tends to intensify toward cooperation or conflict, depending upon the direction in which it gets started. As the process goes on, it adds to the strength of in-group and out-group attitudes and builds a tradition of either conflict or cooperation, war or peace.

Social interaction is circular in nature because any response which one makes to another is at the same time a stimulus to a further response from the other. One nation builds a battleship or two or more. The act is a response to the fact that another nation has built a battleship or two or more, and it stimulates the first nation to build more battleships, to which the second responds again in kind. Hence an armament race is on. Nations in possession of the atomic bomb, in so far as they try to keep the secret or to proceed with its manufacture, can only spur the other

nations to feverish activity to discover and provide themselves with the same amount of the same thing. Any manifestation of distrust or fear on one side can result only in a manifestation of distrust or fear on the other. Nationalism has its answer in nationalism, and imperialism in imperialism.

Implicated in this circular behavior is a piling up of emotions with a cumulative effect. The reason for this cumulative effect is rather simple. When men are off their guard they may respond to one another on the lowest level of human interaction, the level of primitive animal sympathy.¹ It is the same kind of reaction that a baby chicken gives to a cry of fear from a mother hen which has seen a hawk. The little chicken has never seen a hawk, does not know enough to fear one, and does not react to it. What he responds to is the cry of fear as it produces a sense or a feeling of fear within himself. The response he gives as he scurries to cover is rather automatic. The cry of the hen has registered in his sensorium in a way analogous to the effect of a phonographic impression. Fear in mother is fear in baby chick. In the same manner the cry in a human nursery starts a number of cries therein.

The response of human adults off guard may be on the same level. One speaks irritably. The other tends to respond in kind, *because he feels irritated*. Through a cumulative effect the first, feeling more irritation than before, speaks more irritably. The second gets an increased effect and in turn manifests it. The process may end in violent conflict. In other words, if the process of interaction gets started in the direction of conflict, it tends to intensify in that direction. Of course, the same principle operates in the direction of cooperation.

¹Charles A. Ellwood, *The Psychology of Human Society* (New York: D. Appleton-Century Company, 1925), pp. 370-89.

Groups like nations, however, cannot get into conflict irrespective of the emotions and responses of the persons who make up their population. The public mind is dependent upon the individual minds in which it has its abiding place. A nation, as truly as a family, is made up of a unit of interacting persons, each with a history, each with a set of individual purposes, and each with a set of group (national) purposes. Frequently the national purposes are narrowed by the great number of special interest-group purposes which cut across the larger whole. It is only as a common body of group purposes and sentiments comes into existence in and operates through the thinking, feeling, and willing of the entire population that the national group mind can exist at all. And it is only as resentment of another nation and its members as an out-group comes to be felt by individuals in the first nation as an in-group that wars can arise. These resentments may be fostered by imperialistic minorities, but they must be felt by the large majority.

Since, from the standpoint of a society already organized, the group is prior to the individual² who develops within it as a person, it is through interaction with the members of his group that the evolving person gets his in-group attitudes.

Born as an organism, the individual becomes a person with a nature distinctively human and distinctively his own through the direct, intimate, personal, all-embracing interstimulation and response going on in family relationships that involve every phase of the interacting personalities.³ As his horizon expands there enter into his world

² Emory S. Bogardus, *Sociology* (New York: The Macmillan Company, 1941), pp. 12-18.

³ Charles Horton Cooley, *Human Nature and the Social Order* (New York: Charles Scribner's Sons, 1922) Chaps. V-VI; *Social Organization* (New York: Charles Scribner's Sons, 1909), Chaps. I-IV.

his siblings, the playgroup, the school, the church, the community, the other sex, his race, his class, his occupation, his nation, and the world of nations. He becomes, let us say, a Cabot or an O'Leary; a citizen of Boston, of the Bay State, or of Bennington, Oklahoma, of Berlin or of Dublin; a nazi or a communist; a bachelor or the proud father of a family; a capitalist or a member of the CIO. Usually he becomes a patriot, who idealizes his own nation and has a tendency to distrust the character and motives of all other nations and peoples. Hence in his quest for adjustment he is affected not only by his own individual psychology and that of the other persons with whom he interacts in his own group but by the psychology of the in-group with whom he identifies himself as it interacts with the out-group—the family, nation, class, occupation—over against which and whose members he sets the interests of himself and of the group with which he stands identified.⁴ To cast a barrier in the pathway of his group is to cast before him as an individual a personal barrier. As a result, he can be led into intergroup conflicts which serve only to build the barriers still higher.

In this way wars grow out of the past and the present interaction of nations as in-groups and out-groups. They are the result of the historical conditioning of persons in these groups to dislike, resent, hate the out-groups and their members. Nations become traditional enemies in much the same way as Formosans came to hate brunette strangers.

In reality [says Novicow] civilized peoples today conduct wars simply because their savage ancestors did of old . . . Since neither the people nor the monarchs desire war, it would seem that the nations could disarm and form the United States of Europe. Why do they not? There is only one reason, but that is a powerful one—routine, convention.⁵

⁴ William Graham Sumner, *Folkways* (Boston: Ginn and Company, 1906), p. 12.

⁵ E. T. Hiller, *Principles of Sociology* (New York: Harper & Brothers, 1933), p. 283.

This picture of Novicow's is a much simplified one; but it does indicate how powerful is tradition, developed through past social interaction, in perpetuating historical antipathies and in maintaining war as the only method of "resolving" them, although the very method of resolution only intensifies conflict through a vicious circle.

We may give as an illustration the most familiar story in modern history, with an introductory note that is not so familiar to many.

It is often said that Germany has been the destroyer of the world's peace for hundreds of years. Sorokin has clearly shown that this charge is not true.⁶ While we are observing that German philosophers from Fichte and Hegel to the racists of World War II have furnished the rationalizations for Prussian militarists, it is easy to forget that French troops were in the streets of his city in 1808 as Fichte assumed the chair of philosophy in the University of Berlin. While we are condemning the terrible Nazi atrocities of World War II, we easily overlook many historical antecedents.

In 1870 Napoleon III was determined to humiliate Germany. Instead, his country was plunged into deepest humiliation. France had to pay a large indemnity and lost the provinces of Alsace and Lorraine. Smarting under this defeat, France lived until 1914, not in the spirit of reconciliation, but in the spirit of retaliation. Then the first World War gave her a chance to humiliate Germany, and the Western nations imposed upon that country the Treaty of Versailles. Just or unjust, it was accompanied by a large amount of resentment. Consequently, when the Weimar Republic failed, Hitler achieved absolutism with the promise to "break the stranglehold" of the "encircling powers." Hence occurred the second World War in a

⁶ P. A. Sorokin, *Contemporary Sociological Theories* (New York: Harper & Brothers, 1928), pp. 324-25.

century but two fifths gone. As a result, the French "wheel of fortune" made a complete turn, and once more it was France and many of her Continental allies that lay in the dust. Now in these troubled times of the postwar period, with the atomic bomb hanging heavily over our heads, all people want to know whether the vicious circle of war will be broken. It must be done. But it cannot be done without adequate regard for the immutable principles of social interaction that have been outlined above.

For the world leaders to show this regard would be a revolutionizing social change growing out of a transformed psychology. For peace, as John Eric Nordskog recently called it,⁷ is a "revolutionary ideal." It is not only a revolutionary ideal; it is an ideal that can be reached only through revolutionary methods.

Revolutionary as they are, these methods are as old as the "Sermon on the Mount." The insight of Jesus was profound when he advocated "turning the other cheek," "going the second mile," and "returning good for evil." What he meant was something far more significant than, and very different from, a specific act as a rule of life. He was not interested in any man's becoming a doormat. But he saw that retaliation is born of retaliation, reconciliation is born of reconciliation, war is born of war, and peace is born of peace. He understood that a person or group with insight can become master of the interactive process rather than being mastered by it. He believed in making all levels of sympathy work for cooperation instead of conflict. The sympathy that leads to an act such as helping the Japanese after the disastrous Yokohama earthquake brings greater security to the actor than a rebuff such as the Japanese Exclusion Act, which came somewhat later. Such moral

⁷ See his article, "Peace as a Revolutionary Ideal," *Sociology and Social Research*, 30:11-20, September-October, 1945.

disarmament of the other is far more effective than the technological race for bristling armaments.

Naturally, the best principles are not effective at unstrategic times. For example, we could not have solved the problem of World War II at its beginning by turning the other cheek to the Axis. Returning good for evil has to wait upon a strategic moment at which it can be effectually done. But the nations of the world have scarcely used the principle at any time, strategic or otherwise. They have not observed the principle of mutual facilitation. Rather they have spent their time in mutual frustration. These things, then, the world's leaders and peoples must do, if they are to have peace:

First, the victorious nations—and this is neither theology nor ethical theory—must return good for evil by substituting human-welfare policies for exploitation. The conquered peoples cannot be “transformed to a better way of life” by “righteous” conquerors unless they are given a chance to see what that better way is—something concrete in policy and attitude that they can point to and say “that is it.” This would be axiomatic anywhere except in the field of international relations. Unless such a program is put in place of retaliation, there can be no intensification of the attitude of peace. Retaliation against the vanquished masses can only make them want to get revenge.

Second, the victorious nations must see that “it takes two to make a quarrel”; they must see the evil or war-making elements in their own past and present behavior. Imperialistic machine-gun fire and strafing of native populations from the air in Java were not good for the United Nations’ song of peace. “Big Three” distribution of boundaries and spheres of influence before the United Nations ever became a working reality did not inspire hope. Victors have no room for self-righteousness or for undemocratic behavior if they really want to make Nazis

and Japanese into democrats. This same principle applies in our interracial relations in the United States of America.

Third, the victors must, by a process of close cooperation in the United Nations, interact to aid one another and everyone else until the United Nations becomes a true in-group, the only out-group left being any nation, private organization, or aggregation of individuals that might become a threat to the world peace; until the nations have become "one world" against the common enemies of mankind—want, ignorance, fear-producing conditions, and disease.

Fourth, the United Nations must become an institution with cultural controls, a well-crystallized body of human mores, the most universal of all. In the process it must develop universal mediums of communication, make possible mutual understanding of culturally diverse peoples, and develop traditions of peace rather than war. Of course, developing such a culture will take time. Not even fear of the atomic bomb can give birth to a world culture in a few years' time. But world-wide wars can end before that day.

Finally, the United Nations must create diagnostic facilities so that it may foresee and control crises and plan for orderly social change. Social change, although it brings new problems, is essential for progress; but social change that is not orderly can become revolution, violent and untethered, in the world organism.

By these methods, formulated in the light of the principles of social interaction, the world can have peace. The way to get a world culture and world understanding in the days to come is for world leaders to begin to interact on a rational level *now*, with all the backing and encouragement that rational people in all the walks of life can give them, rather than on the level of primitive animal sympathy or of calculating greed.

DISPOSITIONS OF DIVORCE APPLICATIONS¹

HARVEY J. LOCKE

The University of Southern California

● The purpose of this study is to see whether there is a relationship between the dispositions of divorce applications and (1) depression, (2) war, and (3) the character of the population. Because the study was limited to two counties in the single state, Indiana, the findings may not be representative of other counties and states. The study, however, does support the thesis that certain types of dispositions vary with a depression, a war, and the character of the population.

The sample consists of all applications for divorce (7,226) in one of the five superior courts in Marion County² and all applications for divorce (2,168) in Monroe County between January 1, 1930, and May 23, 1945.³

The two counties differ in the character of their population. Indianapolis, a relatively large city of 386,972 (1940), is in Marion County, and Bloomington, a small city of only 20,870, is in Monroe. A second difference is that Marion County is largely urban, whereas Monroe has a considerable rural population. In 1940 the composition of Marion's 460,926 and Monroe's 36,534 population was respectively as follows: urban,⁴ 84.8 and 57.1 per

¹ Maryella Wilson and Elizabeth Anne Smith Baumeister assisted in the collection of the data from courthouse records. Judge Ralph Hamill of the Marion County Superior Court, Indianapolis, cooperated in making records in Marion County available. Judge Hamill, George Lundberg, and William F. Ogburn read the manuscript and made valuable suggestions.

² In Marion County divorces are granted by six courts, five superior courts and a circuit court.

³ Terms of service of different judges in Marion County Superior Court, No. 5, were as follows: 1927-1931, 1931-1935, 1935-1943, 1943-. Terms of service of judges in Monroe County Circuit Court were: 1930-1932, 1932-1943, 1943-1943, 1944-1944, 1945-.

⁴ Bloomington is the only city in Monroe County; in 1940 Indianapolis included all but .8 per cent of the urban population in Marion County.

cent; rural-nonfarm 12.5 and 18.3 per cent; and rural-farm 2.7 and 24.6 per cent. Thus, the comparison of the dispositions of divorce applications in Marion and Monroe counties is between a large city and a small city and also between a predominantly urban county and one where almost half of the population lives on farms and in villages.

Dispositions of divorce applications may be in one of six ways: (1) granting an immediate outright divorce, (2) granting an absolute divorce with a two-year prohibition on remarriage, (3) dismissing the case, (4) granting a change of venue, (5) declaring the marriage null and void, and (6) denying the application. Immediate outright divorce, with a prohibition on remarriage, and dismissals comprised 97.3 per cent of the total divorce applications in Marion County and 92.8 per cent of those in Monroe.⁵ Consequently, the discussion will center around these three kinds of dispositions.

Absolute divorce with prohibition on remarriage. Indiana law requires a prohibition on remarriage for two years in cases where divorce papers are served on the defendant by publication rather than on him personally.⁶ Table I gives the yearly per cents of such cases of all

⁵ During the entire period from 1930 to 1945 Marion County had only 30 denied and 45 null and void cases out of the sample and Monroe had only 10 denied and 15 null and void. People in Marion were less inclined to ask for a change of venue than those in Monroe: The per cents of applications which were change-of-venue cases were respectively 1.5 and 6.1. This may be accounted for by the greater intimacy in the small-city rural area, with the resulting desire of people to have their cases transferred to another county in order to avoid the prejudice of the local judge and the gossip of the community. The CR is only 1.2 and so the difference may be due to chance. Throughout the paper the formula for critical ratio used was:

$$\text{CR} = \sqrt{\frac{\text{difference between per cents}}{pq \frac{1}{N_1} + \frac{1}{N_2}}}$$

⁶ Judge Hamill of the Superior Court of Marion County in a letter to the author indicates that "In Indiana in the event there is a remarriage during this two-year period the only resort of the parties is for an action for contempt of court."

granted divorces in Marion and in Monroe counties. Chart I gives a graphic picture of such yearly dispositions and also gives the straight-line trends for the period 1930-1945. The table and chart reveal two things: Marion and

TABLE I

PER CENTS OF ABSOLUTE DIVORCE WITH PROHIBITION ON REMARRIAGE OF TOTAL GRANTED DIVORCES IN MARION AND MONROE COUNTIES, 1930-1945, WITH CRITICAL RATIOS OF THE DIFFERENCES

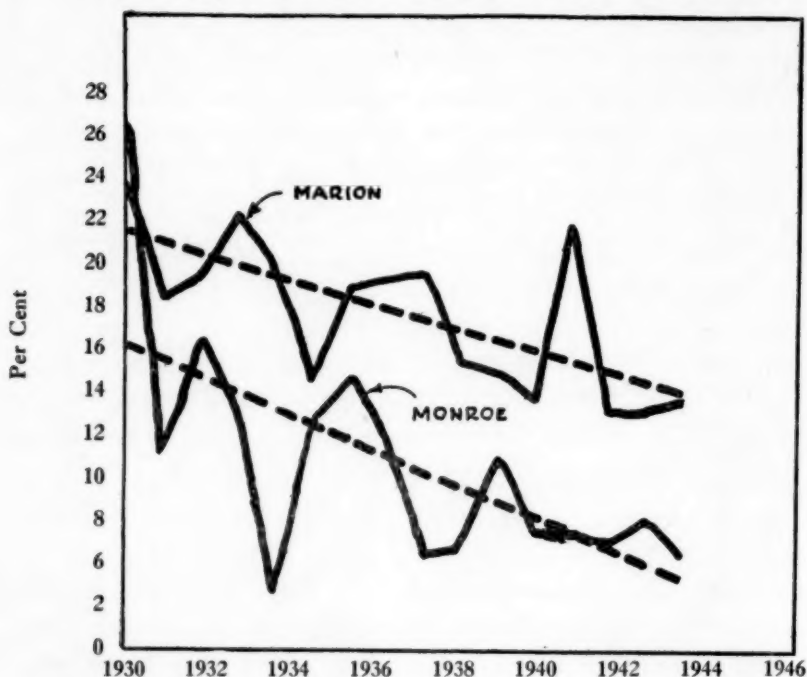
<i>Year</i>	<i>Per Cent in Marion</i>	<i>Per Cent in Monroe</i>	<i>Critical Ratio</i>
1930	25.2	27.5	.35
1931	18.7	10.3	1.54
1932	20.0	16.7	.52
1933	23.5	12.3	1.85
1934	20.7	2.7	3.70
1935	14.1	12.0	.47
1936	19.5	14.7	1.06
1937	19.9	11.4	1.85
1938	20.2	4.9	3.31
1939	15.5	5.3	2.59
1940	14.7	10.6	1.00
1941	13.4	6.3	1.78
1942	23.1	6.2	4.03
1943	12.7	5.7	2.02
1944	12.8	7.1	1.71
1945	13.3	4.9	1.81

Monroe differ decidedly in the extent of this type of disposition and in both places the per cent was greater in earlier than in later years.

Marion County had a larger per cent of divorces with a prohibition on remarriage than Monroe in all years but one, 1930. In the years 1931-1945 the per cent excess ranged from 18 to 667; in seven of the fifteen years the excess was over 100 per cent. The critical ratios of the differences given in Table I indicate that some of the

CHART I

PER CENTS OF ABSOLUTE DIVORCES WITH PROHIBITION ON REMARRIAGE OF TOTAL GRANTED DIVORCES IN MARION AND MONROE COUNTIES, 1930-1945, WITH STRAIGHT-LINE TRENDS



yearly differences may have been due to chance. For the whole period, however, Marion County had a significantly higher per cent of such divorces; the respective per cents were 17.5 and 9.1.⁷

This prevalence in Marion as contrasted with Monroe of serving divorce papers on a defendant through publication rather than on him personally, with the resulting prohibition on remarriage, is due in part to the greater anonymity in Indianapolis, which constitutes most of Marion County's population. Here the whereabouts of separated spouses may be unknown to each other either intentionally

⁷ CR of 7.4.

or accidentally, whereas in a small city or in villages and farming communities it is much more difficult to lose oneself.

Another thing revealed in Table I and Chart I is the decline in later years of this type of divorce in both counties. This is emphasized by comparing the per cents of such divorces for 1930-1938 and 1939-1945. For Marion the figures are 20.1 and 15.1, and for Monroe 11.8 and 6.6; in both counties the difference between the earlier and later period is statistically significant.⁸ The straight-line trends in Chart I likewise show that in both counties there was a decline in the incidence of granting divorces with a prohibition on remarriage for two years.

The high incidence of this type of divorce in the earlier period may be due to a greater tendency to move around during periods of depression with the resulting necessity of serving divorce papers through publication. The relatively low incidence in later years may be due to greater permanence of residence during the periods of prosperity and the greater possibility of locating a spouse who was serving in the armed forces. The decline may be due also to the greater desire in recent years to remarry, with the resulting more vigorous search for the spouse so as to avoid the two-year waiting period.

Total granted divorces. This section analyzes variations in the proportion that granted cases (both outright and those with a prohibition on remarriage) were of the total divorce applications. Table II gives the per cents of such cases of the total applications for each year in both counties. Chart II gives a graphic picture of these per cents and also the straight-line trends for the entire period.

For the entire period and for each year Marion County exceeded Monroe in the per cent of applications granted

⁸ The respective CRs were 4.8 and 3.2.

TABLE II

PER CENTS OF GRANTED DIVORCES OF TOTAL DIVORCE APPLICATIONS
IN MARION AND MONROE COUNTIES, 1930-1945, WITH
CRITICAL RATIOS OF THE DIFFERENCES

<i>Year</i>	<i>Per Cent in Marion</i>	<i>Per Cent in Monroe</i>	<i>Critical Ratio</i>
1930	71.5	44.3	5.4
1931	70.6	43.0	5.8
1932	71.7	51.1	3.7
1933	76.9	70.4	1.2
1934	77.7	67.0	2.3
1935	79.0	68.2	2.0
1936	76.2	62.9	3.1
1937	77.9	56.1	5.2
1938	75.5	60.3	3.5
1939	74.4	58.6	3.8
1940	76.7	58.2	4.4
1941	78.4	54.1	6.0
1942	72.8	65.7	1.8
1943	72.8	61.8	2.7
1944	69.8	62.2	2.0
1945	67.1	61.6	1.0

one or the other type of divorce. For the entire period such cases were 74.2 per cent of the applications in Marion and 59.0 per cent of those in Monroe.⁹ The difference is an excess of 25.8 per cent of Marion over Monroe and is without question statistically significant.¹⁰

During the depression the per cent of all applications granted divorces went up in both counties. During the entire period the highest per cent for both counties was in a depression year, 1935 for Marion and 1933 for Monroe.

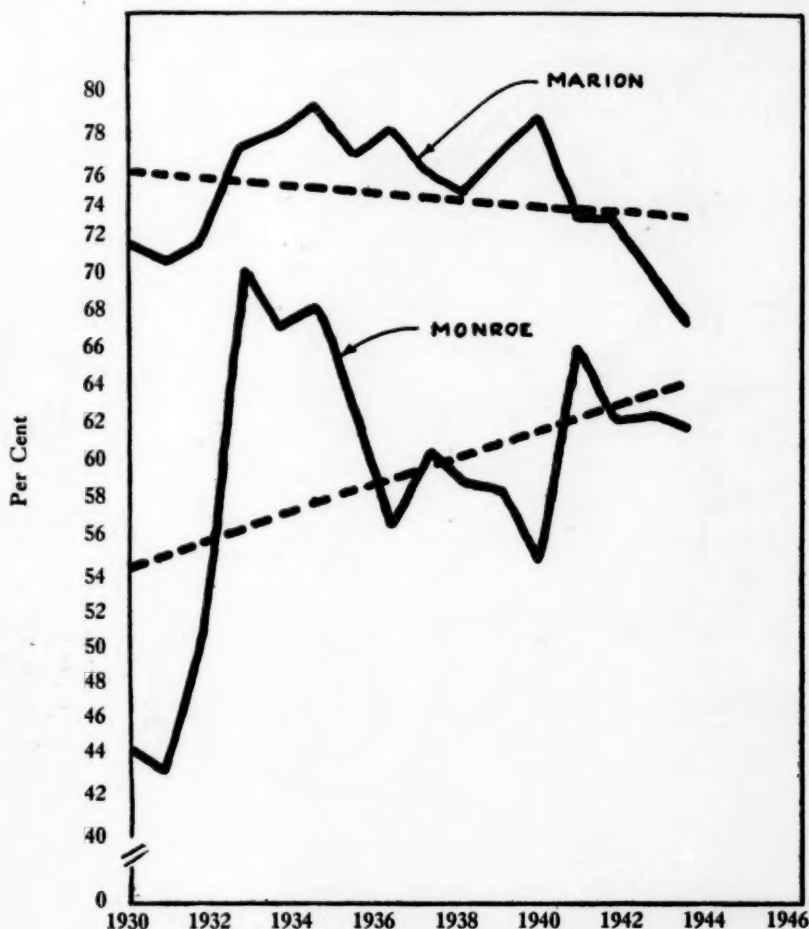
⁹ Marshall and May in their study of 8,961 divorce cases in Ohio disposed of between July 1 and December 21, 1930, and 2,718 cases in Maryland filed during 1929 and disposed of by May 1, 1931, found that the granted cases in Ohio and Maryland were respectively 72.4 and 71.5 per cent. Leon C. Marshall and Geoffrey May, *The Divorce Court* (Baltimore: The Johns Hopkins Press, 1933), Vol. 1 on Maryland, p. 288; Vol. 2 on Ohio, p. 305.

¹⁰ CR is 13.6.

During the war the two counties differed in the trend of the per cent of granted cases. In Marion County there was a considerable decline: All the years from 1942 on were lower than any year from 1937-1941. In Monroe all the years from 1942 on were lower than any year from

CHART II

PER CENT GRANTED DIVORCES OF TOTAL DIVORCE APPLICATIONS
IN MARION AND MONROE COUNTIES, 1930-1945,
WITH STRAIGHT-LINE TRENDS



1937-1941. This difference in trend is more clearly visualized by comparing 1937-1941 with 1942-1945. The figures for Marion were respectively 76.7 and 71.0 (CR 4.4); for Monroe 57.4 and 63.0 (CR 2.2). The critical ratios indicate that the trend in Marion is clearly significant and that the opposite trend in Monroe is probably significant.

The straight-line trends in Chart II show that over the 16-year period the per cent of applications granted a divorce declined slightly in Marion and increased substantially in Monroe. Thus, the two counties are approaching each other in this type of disposition of divorce applications.

TABLE III

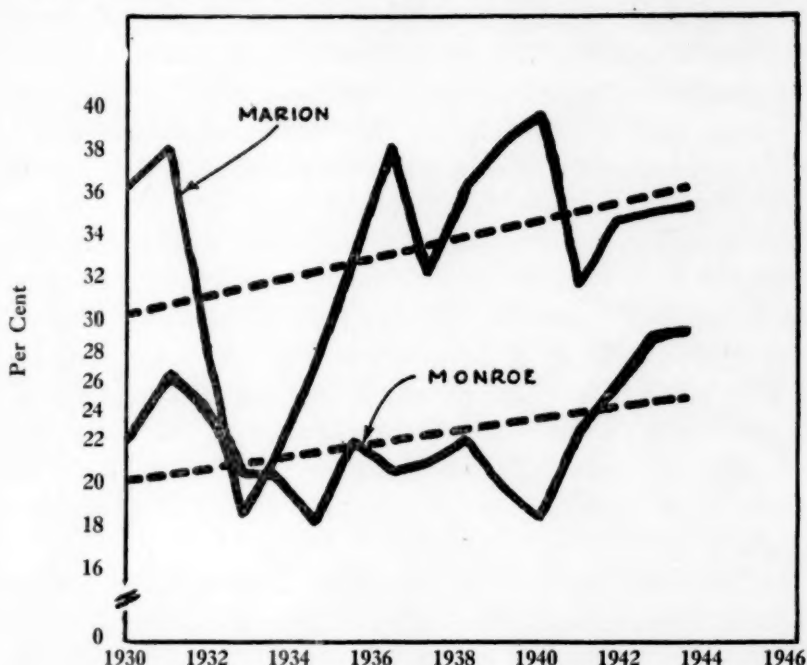
PER CENTS OF DIVORCE APPLICATIONS DISMISSED IN MARION AND MONROE COUNTIES, 1930-1945, WITH CRITICAL RATIOS OF THE DIFFERENCES

<i>Year</i>	<i>Per Cent in Marion</i>	<i>Per Cent in Monroe</i>	<i>Critical Ratio</i>
1930	22.6	36.5	3.0
1931	26.4	38.5	2.7
1932	24.5	28.7	.8
1933	21.1	18.5	.5
1934	20.8	22.3	.3
1935	18.3	27.3	2.1
1936	22.6	33.1	2.5
1937	21.0	38.9	4.4
1938	21.6	31.6	2.4
1939	22.9	36.4	3.4
1940	20.2	39.0	4.6
1941	18.4	40.5	5.7
1942	23.1	30.8	2.1
1943	25.9	34.7	2.2
1944	28.6	35.0	1.7
1945	28.8	35.4	1.2

*Dismissals.*¹¹ Table III and Chart III show that for the entire period and for most years the per cent of divorce applications dismissed was much less in Marion than in Monroe County.¹² For the entire period the respective per cents were 23.1 and 33.7. Monroe had an excess of

CHART III

PER CENT DIVORCE APPLICATIONS DISMISSED IN MARION AND MONROE COUNTIES, 1930-1945, WITH STRAIGHT-LINE TRENDS



¹¹ A husband-wife court case which was dismissed was counted as a dismissed divorce case. However, some of the husband-wife court cases which were dismissed were not divorce cases. A sample of husband-wife court cases ending in dismissal in Monroe County showed that 7.45 per cent were not divorce cases. A similar study was not made for Marion County. It is assumed that probably about the same proportion of husband-wife dismissed cases there would not be divorce cases. The elimination of such cases would decrease both the total number of applications and the total dismissed and result in a slight decrease in the per cent dismissed.

¹² Marshall and May found that 25.7 per cent of Ohio cases and 3.0 per cent of Maryland cases were dismissed. In Maryland a large per cent of the applications remained pending. *Op. cit.*, Vol. 2, p. 305; Vol. 1, p. 288.

45.9 per cent dismissals over Marion, and without doubt the difference is significant.¹³

The straight lines in Chart III indicate that in both counties there was an upward trend in dismissals of divorce applications. In Monroe granting an absolute divorce and dismissing the case both increased. This was possible because other types of dispositions declined markedly. In later years the applications were either granted or dismissed.

In Marion County, for the most part, dismissals each year were less than one out of four, and there was no year in which they were one third of the total applications for divorce. In Monroe dismissals were approximately one out of three or better for all years with the exception of four depression years, 1932-1935.

Dismissals in Monroe County exceeded those in Marion in all years but one, 1933, although the differences in 1932, 1933, and 1934 are not significant. In terms of per cents the excess of Monroe over Marion ranged from 7.2 to 120.1. The years in which there was no significant difference between the two counties were during the depth of the depression. In eleven out of the sixteen years the differences between the two counties were fairly significant.

The lower incidence of dismissed cases and the higher incidence of granted divorces in Marion County than in Monroe are probably due to a greater possibility of making a complete break in a large city than in a small-city rural area. Separated spouses in the small-city rural area are more likely to see each other, and the possibility of reconciliation and the dismissal of the divorce application is increased.

The table and chart show that during the depression the per cent of dismissals declined in both counties, but Mon-

¹³ CR is 9.9.

roe had a greater and a sharper decline. This is emphasized by a comparison of 1931 with the lowest depression year. The per cent decline in Monroe was 52.0 and that of Marion 30.7, both statistically significant.¹⁴

Thus, the tendency is for the per cent of dismissed cases of the total divorce applications to decrease during a depression and for the per cent of divorces granted to increase. The explanation may be that a spouse who applies for a divorce during a depression does so on more serious consideration than in nondepression years. If during a depression there is a tendency for a person to apply for a divorce only after experiencing serious marital difficulties, the per cent dismissed will be greater than in nondepression years. Judges, in general, will grant a divorce application unless those involved ask to have it dismissed or unless the legal fees have not been paid. Where marital troubles are great, reconciliation is more difficult, and more vigorous effort will be made to pay the legal fees.

During the war the per cent of dismissals increased in Marion but remained about constant or declined somewhat in Monroe. If the comparison is between 1941 and 1945, there were a 56.5 per cent increase in Marion and a 12.6 per cent decline in Monroe.

What is the explanation for these wartime trends? One possibility is that Marion had a higher proportion of its men in the armed services than Monroe. If that is true, then it is to be expected that there would be a higher per cent of dismissals in Marion, for not only would it be to the economic advantage of a woman to remain legally married to a man in view of his family allotments, but getting a divorce from a man in the armed services was frowned upon.

Thus, a hypothesis to be tested by further research is that counties which had a significantly higher proportion

¹⁴ CR for Marion was 2.7 and for Monroe 3.1.

of the age group 18-39 in the armed forces than other counties had a significantly higher per cent of dismissals. A second hypothesis is that counties experiencing the greatest prosperity from war industries would have a higher per cent of divorce applications dismissed than counties having less prosperity from this source. Both hypotheses rest on the assumption that economic advantages lead some women to have pending applications dismissed and lead those who initiated a divorce during war-time to reconsider and have the application dismissed.

Summary. The study compared a predominantly urban county and a county with about half of its population living in villages or on farms. The comparison covered the period 1930 through May 23, 1945, and dealt with three groups of cases: granted with a prohibition on remarriage, total granted cases, and dismissed. It was found that the per cent granted with a prohibition on remarriage was higher in the large city than in the small-city rural area and that in both places the per cents were higher in earlier than in later years. The study showed that of all divorce applications the per cent of granted cases was decidedly greater in the large city than in the small-city rural area. In both counties the per cent of the applications which were granted went up during the depression; during the war the per cent increased in the small-city rural area and declined in the large city; and for the entire period the trend was downward in Marion and upward in Monroe. Dismissals were much greater in the small-city rural area than in the large city; they declined in both counties during the depression; during the war they increased in the large city and remained about constant in the small-city rural area; and during the entire period the trend was upward in both counties.

This study has interesting implications for predicting from the divorce applications the number of divorces that

will be granted in a given area and predicting the chances that a given divorce application will be granted or dismissed. On the basis of the data from these two counties in Indiana three variables have been isolated: whether or not applications for divorce are made in an urban or in a semirural area, in a depression, or in wartime. Additional studies of other counties in other states should be made to test out the importance of these variables and to discover other variables which are associated with dispositions of divorce applications.

RACE RELATIONS AND NISEI PROBLEMS

JITSUICHI MASUOKA

Fisk University

● Immigration as a political problem in the United States is largely a thing of the past, but numerous problems arising from it are very much alive in the present. These problems have been subjected increasingly to the detached scrutiny of the scientific disciplines. This study seems to show that in an area where the contacts of peoples are frequent, cultural change is dynamic. In this dynamic situation the student of the social sciences finds empirical data which are suggestive of the plasticity of human nature and personality and suggestive also of the possibility of cultural and institutional changes. Moreover, in this situation he finds materials rich in human experience that can be subjected to the conceptual framework peculiar to his own discipline. From the restricted point of view of the science of sociology, numerous problems stemming from the contact and association of races can be stated abstractly in terms of the cycle of race relations.¹

The cycle of race relations, when viewed sociopsychologically, reduces to a sequence of steps involving the cultural and social adjustments of individuals. Every progression in the cycle is associated, theoretically at least, with expanding areas of common racial participation. There is, in other words, a greater individual freedom to participate in the cultural values of the dominant group. The greater participation in the wider sphere of social life is accompanied by a corresponding transformation in the system of personal and social relationships. Thus the

¹ R. E. Park, "The Nature of Race Relations," in E. T. Thompson (ed.), *Race Relations and the Race Problem*, Chap. I; E. B. Reuter, "Introduction," to *Race and Culture Contacts*, Chap. I; W. O. Brown, "Culture Contact and Race Conflict," in E. B. Reuter (ed.), *ibid.*, Chap. III; and also E. S. Bogardus, "A Race-Relations Cycle," *American Journal of Sociology*, 35:612-17, 1930.

problem of cultural and social adjustment of the once-excluded group becomes more complex as it enters into a wider and more active sphere of society. Everywhere it seems that race relations and cultural and social adjustments are functionally related. This functional relationship is expressed dramatically in the conflict of generations within the immigrant family. This conflict of generations is indicative that the clash of cultures is inherent in widely separated societies and likewise that change is inherent in the very nature of race relations. It is the thesis of this brief paper that the cultural and social problems of the Nisei need to be studied within the wider context of the cycle of race relations.

An understanding of the nature of the immigrant community is a prerequisite for a definitive statement of the Nisei's cultural and social adjustments. For it is in this concrete situation that we can observe and describe realistically the interaction of values and attitudes which are constantly coming from the two divergent social worlds. But the system of values that is being introduced and incorporated at any given time in the experience of the Nisei is determined and conditioned by the stages in the cycle of race relations. Each progressive change in the cycle of race relations brings dissimilar peoples into closer contact and association.

The Japanese community, growing as it does in the new milieu in response to the pressing needs of the people, is never a direct replica of the community of origin. For one thing, the transplanted institutions lack their former internal consistency and equilibrium. In the loosely organized community life the immigrant culture loses its traditional organization, and at the same time the customary mode of life loses, in a large measure, the concerted support of the community.

Moreover, the immigrant community is a marginal community. It exists on the periphery of the dominant

community, from which the immigrant receives goods, ideas, and other cultural tools and values. To some or to all of these values he cannot remain indifferent for very long if he is to survive effectively in the new environment: they are indispensable to him in making a daily living and for effective execution of his daily activities. The transplanted community is also in contact with the community of its origin and from it the Issei likewise receives goods, ideas, traditional moral values—though progressively less important—and to it he hopes eventually to return. In any event, the fact is that the process of cultural borrowing from the dominant group becomes more important as he resides in the new community for any length of time, especially when he establishes his own family.

The Japanese community has its existence in active interaction with the dominant community *in situ*. In this new community two vast cultural hinterlands interact, and there is a constant cultural diffusion, particularly of the organized systems or institutions. Under such conditions the immigrant society suffers a continuous disorganization. When, for example, new items of food, goods, modes of greeting and rituals are introduced into immigrant families, these new items of the dominant culture initiate and effect in time a complex modification in the traditional mode of life and social institutions of the immigrant. Each article and each activity is incorporated because it is useful to the people, and, because it is useful, it wedges itself into the traditional ways of life. Moreover, each new thing is introduced because of aggressively organized efforts on the part of the dominant group, community, and social institutions. With the increasing loss of social and institutional controls, the immigrant has greater opportunities to explore and experiment with the cultural elements of the dominant group.

In the United States the basis of cultural bestowal is relatively broad, and, because of it, the Issei and Nisei

accept more readily the cultural values of the dominant group. In other words, there is a relatively small amount of "selective bestowals" of American culture upon the recipients; and, reciprocally, there is a relatively small amount of "selective conservatism" on the part of the latter. But here, as wherever cultural diffusion is in evidence, the process is directed by a definite compulsion by the donor culture and a selective acceptance by the recipients.

The Issei, recruited as he generally is from a peasant society, lacks the necessary cultural equipment and mental orientation—especially the language facilities—to participate fully in the wider sphere of social life of the new community. He restricts his social activities within the narrow confines of the transplanted cultural enclave. Within it, chiefly, he satisfies his basic and social needs and within it he has his own social status.]

In his contact and association with members of the wider community, he maintains a symbiotic relationship. His problems of adjustment are nonsocial and are confined largely to economic activities. In addition to these impersonal forces to which he must make a satisfactory adjustment, he finds it increasingly necessary to adjust himself to the prevailing major social institutions of the new community, particularly to the aggressive institutions of the dominant community. The Issei does not enter into and participate in them fully, however; he seldom becomes an integral part of their activities. His inability to participate in them fully keeps him ignorant of their fundamental structures and functions. Thus, the personality of the immigrant remains relatively unaffected in spite of the expanding area of his contacts and associations with the dominant group.

The rate of acculturation of the Issei becomes everywhere more rapid as his community becomes more dis-

organized; this is in part a function of interaction with the dominant group. Through contact and interaction, the body of conflicting values comes closer and is more readily accessible; a new value emerges in the immigrant community. In this dynamic contact situation, the transplanted formal institutions are first affected. With this modification there is a corresponding change in the attitudes, habits, and sentiments of the participants. The conditions of learning for the Nisei are affected by the disorganization of the old-world institutions, and the conflict of generations is to be expected. Problems of social adjustment, as distinct from those of economic and cultural adjustment, become conscious phenomena among the members of the immigrant family and the community.

The Nisei enjoys greater cultural and social participation in the ways of the dominant group. This person, indigenous to the new community, has in addition to other cultural artifacts and values common to the members of the dominant group, the language facility which the Issei generally lacks. In and through the wider participation which the common language affords, he acquires many of the cultural traits of the dominant group and learns far more adequately than the Issei the structure and functions of the social institutions of the community of his aspiration. However, [as he is not born into them but is recruited after he is grown up, his knowledge about the social institutions remains generally superficial: his participation in them lacks the sustaining force of the sentiments peculiar to those born into them.] Likewise, he maintains to an amazing degree an impersonal and abstract relationship with the transplanted Japanese institutions. This latter attitude comes about, not so much as a result of his emotional and mental maturity, but as a consequence of his participation in the institutions that are already on their way out. There is a psychological factor

of aspiration that accounts further for his superficial knowledge of the transplanted institutions as well as other cultural heritages.

The superficial and shallow cultural basis of the Nisei as compared with the Issei in regard to the old-world social heritages places the former in an advantageous position to adopt the new cultural artifacts, institutions, ideals, beliefs, and attitudes of the dominant group. Moreover, the prestige which the superior culture possesses is a rewarding factor in his learning. As he learns the social heritage of the dominant group, he is rewarded at many points: the school, church, and political and economic institutions of the wider community become more readily accessible to him. He takes on ampler and more varied activities of the wider community in almost direct proportion to his acculturation. This is particularly the case when the dominant community is actively interested in the Americanization of Issei and Nisei or in any program designed to speed up the process of incorporation of the Nisei, who are psychologically inside the dominant community but physically and spatially outside. In the early stages of Americanization even the mediocre individuals among the Nisei are given leadership in some field of activity and are given lucrative jobs. This functions as a further incentive for other Nisei to adopt the superior culture, for it carries with it a kind of guarantee of a higher social status within and without his own community.

In the eyes of the dominant group the culture which the Nisei acquires so readily and so eagerly falls short of the community norm. In form his acquired culture is much like that of the nation; in content it is thin and shallow. For instance, he masters with relative ease the grammar of the English language, but his language lacks the idiomatic and other more subtle qualities of that of the American

people. The latter takes for granted, understands, and has a peculiar feeling for the very qualities that the former finds so difficult to assimilate. This fact shows clearly the difficulty involved in assimilating those aspects of a culture which are not formal, the very qualities that give to that culture its richness and individuality.

Largely by these intangible aspects of the cultures of both the dominant and the immigrant groups, the assimilation of the Nisei is finally judged and evaluated. In the eyes of the Issei the local-born have very little knowledge of the history of the old-world community. They thus resort to various ways to acquaint the Nisei with the things which they deem vital. The language school, church, immigrant press, and visits to Japan are some of the means used to meet this need. Despite these efforts, things of the old world—artifacts and traditional modes of life—remain pretty much outside the experience of the Nisei. Since his locus of aspiration lies in the community of the dominant group, the Nisei is not concerned with his ignorance of the old-world social heritage. He is, thus, excluded from both groups—from the group of his origin by his own motivation and ignorance and from the group of his aspiration by his cultural and racial differences. [Seeking a fuller participation in the dominant society and denied what he has come to regard as rightfully his, the Nisei tends to become psychologically marginal.] He may play an active part in the cultural change: he may play a role comparable to that of the nationalistic leader and become keenly interested in the culture of the old world. And yet, here as in the first instance, he becomes a cultural innovator and cultural interpreter with reference to the dominant group. He seeks to create in the latter kindly attitudes toward and appreciation of the alien culture; thus, he seeks to create a new society in which as an individual he has a more satisfactory role to play.

In conclusion, we can state briefly that, owing to the nature of race relations which the Issei encounters, his problem of adjustment is primarily economic and only secondarily cultural. But the Nisei, occupying a marginal position and never fully assimilated into the dominant society, becomes highly conscious of his racial origin; he becomes ever so conscious of the problem of race relations. In spite of this fact he does not fully succeed in mobilizing his group to express united demands and make concerted efforts to influence public opinion. The Nisei group is numerically small and their experience with race conflicts has but a shallow history. It is the members of the Sansei who, having been fully acculturated but having been excluded by the dominant group because of their racial difference, really succeed in presenting a united front against exclusion by the dominant group. A genuine race problem arises at this point in the history of race relations.

SOCIAL DISTANCE IN ENGLAND*

JOHN E. OWEN
Formerly of Manchester, England

● From the socioeconomic structure of British life spring many striking manifestations of social distance, mainly of the vertical type. At the highest rung of the social ladder are the titled aristocracy, a small select group exerting a profound influence upon the national life. This element is in truth the ruling power of Britain, controlling an overwhelming proportion of the country's wealth. It is a group that maintains social farness for the purpose of safeguarding its prestige. Various elaborate means of preserving a relative isolation are used, including country estates, titles, distinctive styles of speech, and a complex set of customs and expectations, all of which represent aspects of the particular patterns of this in-group culture. Birth and breeding, rather than the mere possession of wealth, are a *sine qua non* for entry to this small upper-class circle. Outsiders may lessen the distance between themselves and the upper classes by personal achievement, but only within certain well-defined limits.

Another source of farness between the aristocracy and the "commoners," apart from the inaccessibility of the former, is seen in the difference between their everyday lives. The one group lives in luxury in London's West End, or disports itself in fashionable elegance at its rural estates or such international playgrounds as Cannes and the French Riviera, though in recent decades dwindling ducal incomes have tended to restrict such activities. But the other group, which includes the bulk of Britain's population, endures a dull, poverty-stricken existence in the factory cities of the industrial North and Midlands.

*The publication of this article is sponsored by The University of Southern California chapter of Alpha Kappa Delta.

Empathy between the two groups is impossible. The prosperous middle class is sufficiently removed from both elements to be able to act as a connecting link between them. Distance is further caused by the fact that the aristocracy is dependent for its position, at least in part, upon the labors of the poor, and hence is in constant fear of a revolution. For generations it has used every means in its power to maintain the workers in a state of economic slavery. One of the most potent influences has been a conditioning process over the minds of the workers, who are led to believe in their essential lowliness, as contrasted with the divinely ordained superiority of their masters, and the rightful permanency of the *status quo*.¹

But democratizing processes have been going on in England since 1914, and this class distance is in actuality no greater than that existing between the extremes of economic strata in the United States. The main difference is that it is based upon attitudes that arise from other conditions than the purely economic. In recent years a change of attitude on the part of both the workers and the nobility has become apparent.

From this prime cause of social farness springs the second area of distance, namely, that of the political realm. The Conservative party in Britain represents the vested interests of the big business and aristocratic elements, the Labor party those of the workers and trade unions; the Liberal party plays a comparatively minor role, urging moderate social reform. The Conservatives and the Laborites are opposed to each other on nearly all internal as well as foreign issues. In Parliament the conflict between the rulers and the workers finds overt expression. Each group brings a different ideology and outlook, a different set of thought-patterns and presuppositions, to

¹ See R. Briffault, *The Decline and Fall of the British Empire* (New York: Simon & Schuster, 1938) for an elaboration of this point.

the discussion of national and international relations. The distance is partly due to varied educational backgrounds. The Laborite orator in London's Hyde Park is patently far removed from Anthony Eden, with his background of Eton, Oxford, and the foreign diplomatic service. A greater cause of farness is found in the "social facts" of Munich and the upper-class elements in Britain that would have negotiated with the Nazis, in order to maintain their economic supremacy, as the British working man is very much aware. While the Labor party is seeking to wrest concessions from the upper classes, the Conservative party is fighting to maintain the economic *status quo*. Occasional concessions, such as the "dole" system of relief, are granted in order to buy off internal revolution. The farness and conflict situation here is similar to that between capital and labor in the United States.

Social distance in education is represented by the gulf between the so-called "public" schools and the tax-supported high schools.² The former are old, established private boarding schools that exist solely for the upper classes. Consequently, the students at Eton or Harrow, for example, live in a different world from that of the majority of British youth.³ Their educational experience, and the social prestige that goes with it, creates many barriers between them and the eight out of ten other young people who leave school at fourteen. Farness on the university level exists between Oxford and Cambridge, on the one hand, and the more modern British universities on the other. The former, with the great private schools, have a prestige that counts for much where educational, governmental, or ecclesiastical positions and promotions are

² See I. L. Kandel, *Comparative Education* (Boston: Houghton Mifflin Company, 1933).

³ See Bertrand Russell, *Principles of Social Reconstruction* (London: Allen & Unwin, 1919), Chap. V.

concerned. The majority of the most desirable appointments in Britain and the Empire have been reserved almost exclusively for graduates of the private schools and Oxford and Cambridge. But this tradition is slowly fading, and relations between these two ancient institutions and the modern universities are becoming less and less a matter of *de haut en bas*.

The great prestige of classical studies in England creates disagreement, and hence farness, between classical educators of the old English tradition and the devotees of more modern subjects. It is interesting to note that, while in American education the "progressive" versus the traditional approach is a disagreement over methods, in Britain subject matter is a center of conflict. It is significant that only one university in Britain, namely London, teaches sociology as the latter is defined in America. Objective analysis and description of social and economic conditions are not desired by the powers that be. "Dangerous ideas" are less likely to accrue from the study of Greek and Latin literature.

Farness between the sexes is seen in the system that creates separate schools for boys and girls, in a smaller degree of social mingling among youth, and in the carry-over of Victorian reticence on sex matters, judged by American standards. Sex farness is also typified by the opposition encountered by British women in professional life, and in a higher marriage age for both sexes than in the United States.

In the religious realm, farness is represented by the gulf between the state Church of England and the nonconformist sects. By virtue of its connections with the state and the upper classes, the Church of England possesses aristocratic power and status. In England it is *the* Church, as by law established. Its theological controversies with the other denominations only tend to widen the intellectual distance between them, apart from the class dis-

tance that has existed for a century. In the Anglican church itself are three parties, each with its own interpretation of religion. And so between the Anglo-Catholics or High Churchmen, the Protestant element, and the modernist liberals, a broad barrier exists. Religious disagreements and divisions of this kind serve to separate the church from the outside observer who judges religion by its representatives. A third area of farness based on ecclesiastical status is also seen in the Anglican church, which has an organizational structure that is unique, and second only to Rome in its vastness and complexity.

The geographical insularity of Britain, together with British ethnocentricity, has tended to create a lack of "consciousness of kind" with other nationalities. In the international sphere, though, Britishers probably feel nearest to Canadians and other Empire subjects. Various bonds, such as empire cricket and common allegiance to the throne, hold the Empire together. Americans rank high in social nearness, although many Englishmen on account of the influence of Hollywood, had distorted conceptions of American life until very recently. A social farness situation was caused in British attitudes toward the French by France's surrender in 1940. A social distance differential is seen in Anglo-Irish relations. The average Englishman does not feel unkindly toward Ireland. British jokes against the Irish actually express a certain social nearness. But Irish bitterness toward Britain represents social farness.

Distance based on color did not exist in England until World War II, when the racial attitudes of white soldiers from the Southern States infiltrated into British minds. Anti-Semitism is at a minimum in England, partly owing to sympathy for the persecuted Jews of Nazi Germany.

Nearness exists in city-rural attitudes, for the Englishman has a natural love of the countryside and leaves the city as often as he can.

World War II has been a potent means of reducing social farness in Britain. Although the gulf between the aristocracy and the people remains, with the former guarding their power and position tenaciously, the presence of a common foe and a common danger has drawn all classes closer to each other. Qualities of heroism shown by the commoners have won the admiration of the more fortunately placed in the socioeconomic scale, and vice versa. The removal of children from the slums of London and other cities to wealthy households has brought to the upper classes a realization of "how the other half lives." In fact, a social revolution has taken place in England since September 3, 1939. The Beveridge Plan of social security, the proposals for educational reform along democratic lines, and the Labor party victory mark nothing less than that. The war has given British youth more widespread opportunities for social experience. Social and political consciousness has been broadened. In religious realms, as elsewhere, bombs have bridged the social farness created by differences of belief, and various denominations are forgetting the differences as they face the common tasks that confront them.

In some important ways, the social distance existing between America and Britain has been reduced since 1939, inasmuch as the two countries have become better known to each other. Their fighting together in a common cause and the presence of G.I.'s in England and British refugee school children and R.A.F. trainees in America have shown each land to the other in a new light.

Britain and Russia are within the consciousness of each other to a greater extent than before the war, as are Britain and China. While international farness can hardly be said to have decreased appreciably, yet Britishers are more aware of their country in relation to the other powers of "one world."

FILIPINO ATTITUDES TOWARD G.I. JOE

BENICIO T. CATAPUSAN

Department of Public Instruction, Manila

● World War II sent millions of Americans overseas, and the recapture of the Philippines from the Japanese landed not less than a million Americans in this country. Naturally, this number provides a very fertile field for socio-psychological observations.

At the first news of Americans landing in the Philippines there was silent¹ rejoicing among the Filipinos. Soon the time came when Filipinos could no longer be denied celebrating the much-expected return of "Joe," the liberator.² "Hello Joe!" was the familiar greeting that echoed throughout the reoccupied areas of the Philippines. Joe was kind and benevolent. He gave the natives much-needed clothing, scented soaps, sweets, cookies, cheese, butter, canned goods, and free rides. Later he provided employment for thousands of Filipinos.³ He reinstituted freedom of action, speech, and religion. But behind the picture there is something more vital and more worthy of consideration than the material help that was given to the Filipinos—the relationship that began between the Filipinos and the Americans in the Philippines.

Before the war American-Filipino social relationships were hardly talked about, because the Americans then were living in the so-called "American Colonies." Now that a great mass of American soldiers have infiltrated the

¹ The word "silent" is used here appropriately because the Filipinos were afraid to display outward expression of genuine joy for fear of Japanese persecution.

² "Joe" is the nickname for American soldiers that the Filipinos have adopted since the liberation.

³ In contrast to the American benevolence is the Japanese malevolence in commandeering all the foodstuffs, houses, and labor for their own use, in battering the heads of those who thought and acted like Americans, or read literature pertaining to America, and in slapping the faces of those who refused to cooperate with the Japanese.

Philippine communities and the "colonies" have been destroyed by war, such social aloofness can no longer be maintained. The result is intermixture and social infusion. Because of these unavoidable circumstances, we now come to be more concerned about the outcome of Filipino-American relationships in the Philippines, in much the same manner as Americans came to know the Filipino immigrants' problems in the United States.

An attitude is the tendency of the individual to act toward something either negatively or positively. With this in mind the writer was stimulated to record some of the Filipino reactions toward G.I. Joe in and outside Manila. For our purpose six outstanding attitudes have thus far been noted: (1) attitude of expectation, (2) attitude of gratitude, (3) sympathetic attitude, (4) jealous attitude, (5) attitude of resentment at being discriminated against, and (6) antagonistic attitude.

1. *Attitude of expectation.* The attitude of expectation has been present ever since the great debacle in 1942, when the Americans left the Philippine Archipelago for strategic reasons. During the Japanese occupation of the Philippines, many unfortunate and distasteful events took place. Women were subjected to unforgivable indignities, and men were victims of frequent zoning.⁴ The natives were deprived of their dwellings, their food was taken away from them, and men were slapped or kicked at the slightest provocation. Means of transportation were commandeered, thus hampering the flow of goods and producing inflation.

Moreover, the unnecessary destruction of lives and property by the Japanese at the re-entry of the Americans

⁴ Zoning is a military device used by the Japanese in rounding up anti-Japanese elements. This was done by incarcerating the male folks in a crowded building, depriving them of their meals and their daily necessities for days. When starved they were called to line up. Then the "magic eye" or the masked spy would pass by and point out at random the suspected ones. Those selected were taken to the torture house and were made to suffer under the severest flogging and most savage methods of punishment.

intensified the attitude of expectation.⁵ When are the Americans coming? Have they let us down? When are they coming to our rescue? Such reactions were very common, together with the unshaken belief that some day the Americans would come and completely end the "blood-lusting" despotism of the Japanese aggressors.⁶

The farmers whose crops and working animals were taken by the "Japs" prayerfully expected immediate liberation by the Americans. The prewar Commonwealth government employees felt the same way. They had felt great deprivation in their loss of daily comforts, such as easy chairs, servants, private automobiles, stable means of livelihood, professional advancement, freedom of thought, and freedom of action. All these privileges were persistently denied by the Japanese armed forces in the Philippines. This feeling is illustrated in the case of Mr. X.

Mr. "X" is an old government employee. He had a motor boat, an automobile, and several "rigs" or "caretela." His income derived from his salary and private business more than supported his big family of eleven, as well as a number of household helpers and farm hands. When the "Japs" came they exchanged a carton of cigarettes and a can of milk for his motor boat and automobile respectively. Later, a Japanese official took his house, ordering him not to take out any of his furniture. Several times he was offered a government position by the "Japs," but refused to cooperate. Consequently, his big family was thrown into the care of public charity.⁷

Such denial of privilege was the root of the expectation that some day liberation would come and with it the restoration of order, decency, comfort, and professional advancement.

⁵ According to a battalion order issued on February 14, 1945, which was found in the Manila Defense Force and Southwestern Area Fleet Operation bound files, "When Filipinos are to be killed, they must be gathered in one place and disposed of. . . . Because the disposal of dead bodies is a troublesome task, they should be gathered into houses that are scheduled to be burned or demolished. They should also be thrown into the river."

⁶ *Free Philippines*, (editorial) Manila, April 2, 1945, p. 2.

⁷ From interview materials, April 1, 1945.

2. *Attitude of gratitude.* This attitude developed out of the adverse situation the Filipinos experienced during the brief Japanese rule. In February, 1945, occurred the great massacre in Manila. Thousands of our best and most talented men were beheaded and hundreds of women were abused, starved, and burned to death. Many of those who were fortunate enough to escape the "inferno" were machine-gunned to death, and many others were buried alive in the debris of falling buildings.

In the midst of untold misery came the Americans in their powerful tanks, and the mechanized cavalry cross-firing at enemy emplacements. As they rolled into the city, the emaciated people marched with them in spite of fierce enemy counterfire. The air was filled with shouts of "Victory!" "Hail America!" And in the midst of bursting shells the anxious crowd was singing "God Bless America," intermixed with "Philippines, My Philippines."

In this connection the writer was reminded of the first air attack on Manila. We were at our office in the Legislative Building when a shell was heard bursting in front of our window. As we looked out the window, we saw a number of vigilant American planes dive-bombing the Japanese Fleet anchored in Manila Bay. We were warned not to show much concern about the coming of the Americans because there were some Japanese officers in the other room. Some of the employees locked the doors tightly, and during the intense anti-aircraft fire and the explosion of falling bombs, our eyes were focused on the American fighter planes. We secretly cheered them as they ferociously attacked the Japanese ships in historic Manila Bay. As destruction by the "invaders" continued, the hearts of thousands of people were filled with gratitude, for the steel ring around Manila was gradually but surely being broken. It meant peace, dignity, and happiness at last.

Many who were caught exalting over the coming of the Americans were persecuted by the Japanese. But despite persecution, people could not be prevented from observing the spectacular air visits of the American planes.

In Singalong, the Japanese saw a number of young men on the roof of a house, bidding the American air men warm reception. They were "called down" by the Japanese military police, who "hog-tied" them and took them to an unknown destination, perhaps to Fort Santiago. I heard one of the boys muttering in glee, "This might be our last but what do I care? I have seen a 'cano' (American). I can die now."⁸

3. *Sympathetic attitude.* The sympathetic attitude is manifested in everyday observation and in statements recorded about the Americans. In the streets of Manila a number of young American soldiers and sailors were sometimes seen under the influence of liquor. The effect of such harmful pastime has often been discouraging, but the Filipinos who observe this unruly behavior do not seem to show signs of "disgust," nor do they utter words of insult. Rather, the prevailing attitude is one of sympathy for "these lonely boys" of the Armed Forces of the United States. Some people console themselves by saying: "It is not a new thing to us to see the Americans behave as they are behaving, for we have known some of them to be like that, through the movies, our reading, and what we have gathered from Filipinos abroad."

The extent to which the American sailor-soldier problem has been met with kindness and understanding is illustrated in the following observation:

A group of sailors knocked at our door at about 8:00 o'clock in the evening. My 16 year old daughter opened the door. The sailor upon seeing her started calling her indecent names. I called her to the kitchen and I greeted the Americans myself. They, too, called me "honey" and sometimes "toots." These were all new terms to me, so I asked them what they were after. They told me they were looking for a "pam-pam" house.⁹ Having been a church worker for years I felt I should not be

⁸ From observation materials, October 15, 1944.

⁹ This term is popularly used by the Armed Forces to mean "prostitution house."

afraid of these sailors' aggressiveness. So, I called them into the house and had them seated in comfortable chairs. After a short relaxation, I asked my daughter to bring in some tea and rice cakes. I talked to them as if they were my real friends. I noticed that as we drank our tea together some of them were feeling embarrassed. I counselled with them and told them about Christ. After the tea, they stood up and apologetically went out. As they departed I could see them blaming each other for their aggressiveness. I bade them good-bye in the same manner as I do my own son and daughter.¹⁰

A girl of average intelligence commented on a G.I. walking with a Filipina a few yards away from the veranda of the house.

Why does this girl go with this soldier and why does this soldier select in particular this kind of woman? She is such an ugly and disreputable being that no man would like to go with her. The poor American soldier, who for a long time has not seen and been in contact with women, is hungry for their companionship.

The American soldier wants to go with this kind of woman because she is the easiest prey. A girl going with an American navy man or soldier is thought to be disreputable, so that no decent and well-educated Filipino woman would go with her. It is a pity to see this youthful soldier in company with such a woman of ill-repute.¹¹

4. *Jealous attitude.* This attitude is commonly observed among the young men, who feel deprived of the attention of the young Filipinas who have gone with "G.I. Joe." They feel that the girls are easily attracted to the G.I. by jeep rides, an abundance of gifts, free shows, and a shower of personal attention.

On the other hand, our interview materials reveal the following statements as valid reasons for the Filipinas' familiarity with G.I. Joe.¹²

¹⁰ From interview materials, August 22, 1945.

¹¹ From interview and observation materials, December, 1945.

¹² Material furnished by Miss N. V., September 18, 1945.

1. The average American soldier is kind and sympathetic.
2. He is easy to get along with because he is respectful.
3. Despite his jokes and kidding, he knows when to stop.
4. Filipinas are curious to know how they behave alone or in public.
5. For convenience of transportation.

The Filipino young men, who are apprehensive of the misfortune that might befall them because of such familiarity with G.I. Joe, are repeatedly warning the Filipino girls through satiric phrases, and sometimes by indirect suggestions through the press. For example, in one of the local newspapers on September 19, 1945, appeared the headline **BAD NEWS FOR THE GIRLS!** The article purported to be an announcement of the demobilization of U.S. troops from the Philippines. This order would mean sad "adios" and the heartaches resulting from the temporary love tangles and social impasses which hamper the Filipina-G.I. relationship.

The Filipino young men cajole the Filipina seen riding in a G.I.'s jeep in this fashion, "Hangang sa pier ka lamang!" It means that the G.I.'s love and care for her are up to the pier only. When the G.I. shoved off from the pier, he left his Filipina friend behind him in tears, perhaps broken hearted, afflicted with social disease, ostracized by her own friends, and perhaps treated as an outcast by her own kin and family.

5. *Attitude of resentment at being discriminated against.* We now have enough records to show the Americans' tendency to discriminate in their dealings with civilians and with their brothers at arms alike. Looking into the social experience of Filipino G.I.'s, we find them the butt of discrimination. For example, there appeared an article in the *Daily News* entitled: "NO RED CROSS COFFEE FOR FILIPINO G.I.'S." Lt. M.J.A. related his experience as follows:

I got off at an American Red Cross canteen by the road around Bayombong for a cup of coffee and a couple of doughnuts. At the entrance to the canteen was a big sign that mocks every Filipino in bold capital letters, "WE CAN'T SERVE FILIPINO SOLDIERS."¹³

6. *Antagonistic attitude.* While the world is busily working out means of establishing lasting peace, on the horizon of Filipino-American social relationships there is brewing an antagonism evolved from the unpleasant social contacts.

This unfriendly feeling is, surprisingly, evident among the Filipino-American Armed Forces and between ordinance officers and civilian employees. Professional and religious workers have seldom been the targets of adverse criticism. But Filipino-American soldiers, though supposedly brothers at arms, are separated by marked social distance. Several reasons have been recorded for the rise of this socioracial barrier.

(a) In the field or barracks Filipino soldiers are often suspected by the American Military Police of having stolen G.I. goods for black market purposes. The other Filipino soldiers regard this accusation as an insult to their comrades at arms.

(b) The Filipinos resent letters written by G.I.'s to other Americans calling the Filipinos thieves. For example, an American soldier wrote a letter to Washington, advising the Washington officials to stop all relief for the Filipinos,¹⁴ whom he called thieves because he could not buy local goods and afford to eat in a restaurant unless he paid a "black market price." Badly irked by this communication, a fellow at arms addressed an open letter to G.I. Joe.¹⁵ A part of which read as follows:

¹³ *Daily News*, Manila, September 19, 1945.

¹⁴ *Daily News*, Manila, September 3, 1945.

¹⁵ By M. Salvador Lopez, *Philippine-American*, 1:19-23, Manila, 1945.

You have perhaps seen Filipino civilians working for the Army and exerting themselves not half as hard as you do? Taking time out and seeking the shade of a tree every now and then? Or, more plainly, just goldbricking? Or, even refusing to join the labor battalions? If you stay here long enough, Joe, you too will learn to take time off, to seek the shade of a friendly tree the way our workers do, and the Americans and Europeans, as well, who came here before you and have learned to respect our climate. As for the scarcity of labor in some places, remember that up until a short time ago, the Army was paying workers as little as one peso 25 centavos a day. Since the peso is now worth just about $\frac{1}{13}$ of what it was worth before the war, this wage would be roughly equivalent to ten centavos a day, barely enough to cover the price of a meal. Do you still wonder why the Filipinos were not, in the beginning, so keen about working for the Army?

So, when you go to a restaurant and they soak you five pesos for a steak, three for a couple of fried eggs, two for a small cup of ice cream, or when you go to a bar and you must place a peso on the counter for a shot of bad whiskey or worse gin, you might remember that you are not the special victim of a racket. It is quite systematic and impartial, I assure you, with only this difference: that while you don't have to pay for your food, shelter, and transportation, the Filipino civilians have to pay black market prices for most of the items that constitute these primary necessities, as well as for articles of luxury like liquor, milk, butter, cigarettes, coffee, etc., if he can afford them.

You might as well know that this liberation talk is beginning to get on the Filipinos' nerves, too. We are deeply in your debt, of course, and every Filipino realizes it only too well. But because you have been rubbing it in too often and too rudely, the poor Filipino has been driven by emotional necessity to a defensive position where he has got to talk back. So, one of these days you will probably hear him say, "Liberation, hell! You had to come back because you wanted very much to redeem the prestige and honor of America. We fought so loyally and bravely with you on Bataan that you wanted to show the world you were not letting us down. And of course you were determined to beat the Japs. To do that you had to retake the Philippines and use it as an essential base of operations against the Japanese mainland. Plain geography and the requirements of military strategy, that's what! I suppose you'll say you took Guadalcanal and Rendova in order to liberate the Solomon islanders? Or Guam and Saipan in order to free the Chamorros?"

Summary and conclusion. This incomplete study of Filipino attitudes toward the G.I.'s may be summed up as follows: (1) At first the return of the Americans was very much desired because of the extreme hardships suffered under the Japanese reign of terror. (2) The liberation brought the people the necessary release from "the Japanese yoke," and the grateful people, though half-starved, showed much rejoicing even in the thick of counterfire from both sides. (3) The G.I.'s and sailors that filled the streets (after the liquidation of the Japanese), who were under the influence of liquor in their attempt to drown their hardships and strangeness, were looked upon with sympathy and understanding. (4) The unpreventable intermingling of G.I.'s and Filipinas created a feeling of jealousy among the Filipino young men, who feared the misfortunes that might befall from G.I.-Filipina intimacy. (5) The liberation, which brought untold happiness to the Filipinos, also developed some doubt about the actual practice of social equality after they had experienced some discrimination. (6) As time passed, adverse experiences developed into the antagonistic stage of G.I.-Filipino relations. The accommodation stage is just beginning, as is evidenced by the steady increase of G.I.-Filipina marriages, averaging about 125 marriages a week. It is hoped that before very long the prevalent antagonism will die out, to give more opportunity for the acculturation stage of Filipino-G.I. relationships in the Philippines. A healthy sign of this tendency is the series of lectures which began January 3, 1946, sponsored by the Philippine Association of University Women, with the view of creating better understanding between G.I. Joe and the Filipino.

THE INTERCULTURAL WORKSHOP

STEWART G. COLE

Bureau of Intercultural Education, Los Angeles

● The biological laboratory and the music studio are natural habitats for certain kinds of students. They afford experimentalists in science and art a proper medium for inquiry, problem-solving, and improving their respective professional services to society. They learn by doing important jobs under the discipline of critical procedure. The educator has discovered that the workshop meets a similar need in his field of endeavor. It provides a center to which he can bring an educational problem, find adequate opportunity, stimulation, and resources for dealing with it, and concentrate upon the problem with the hope of approximating a solution of it. The worth of a workshop is measured in terms of the initiative of its members and their ability to carry through their particular projects, under guidance, to deserving ends.

The first educational workshop was held at Ohio State University ten years ago. During the intervening decade the workshop movement has spread to many public school systems and universities throughout the country. Although the basic purpose of a workshop has been abused frequently by those who have held institutes in its name, the workshop has demonstrated its indispensability to persons who seek to improve their professional services by creative endeavor. Recently, an effort has been made to appraise the educational workshop as to purpose, procedure, and expected outcomes.¹

The intercultural workshop provides educators with a laboratory where they can address themselves to the job of intercultural education. This job is a relatively new area

¹ Paul Diederich and William Van Til, *The Workshop*.

of responsibility for leaders in the public schools and in university departments of education. Racial and cultural tensions in the American community have been reflected in the relations of pupils in the elementary and high schools, compelling the educator to rethink his everyday task. He is constrained to ask: From the viewpoint of education for democracy in a school and good citizenship in a multiculture American society, what needs to be done to develop proper social attitudes and beliefs in the younger generation?

This question suggests innumerable kindred questions for which there is no ready-made answer. Some of them include: What kind of American civilization, so far as racial and cultural peoples are involved, do we want to educate for? What intercultural objectives are inherent in a public school program that is conceived to meet the interpersonal and intergroup needs of American youth? What understanding of cultural anthropology, of the sociology of dominant and minority group relations in community life, of the psychology of emotional conditioning for intergroup adjustment, and of counseling for the treatment of fear, anxiety, prejudice, aggressiveness, hypersensitivity, and the like, are required of teachers in the public schools? What procedures are necessary to use this understanding in the formal curriculum and in the informal social activities that make up the program of the public school? How are these objectives and procedures conceived for the different ages, subjects of study, and the administrative and teaching personnel? What are criteria for evaluating the intercultural relations and learnings in a particular classroom or public school? Educators come to grips with these and similar subjects in an intercultural workshop.

For several years the writer has been directing intercultural workshops in local schools and communities and

in university schools of education.² Needless to say, there is no set procedure or clearly standardized method of planning for them. Not only are the kinds of materials that are needed difficult to command, but there is the delicate task of learning how to use this material so that it will become meaningful to the members of the workshop who must accommodate to the needs of all kinds of pupils in the school. It is obvious to those who have been experimenting in intercultural education that they are still in an early stage of "trial and error" in the development of professional skills for such workshops. In any case, no two workshops can ever follow an identical pattern, for the program is always adapted to the particular needs and interests of the members for whom the shop is set up.

Nonetheless, a few principles are becoming fairly clear. In the first place, a shop requires a special kind of setting and special equipment. Since its members are pursuing a wide variety of individual and small-group inquiries, they need a room whose chairs, tables, blackboards, and other facilities are easily adjustable to meet the requirements of round-table conferences of the shop as a whole, of committees, and of personal guidance sessions. Selected library resources, representing the fields of anthropology, sociology, psychology, and education, should be housed in the workshop.³ Other documentary materials including teacher manuals, curriculum outlines, teaching devices, audio-visual aids, classroom units of work, and the like,

² For a report on school-community workshops, see Stewart G. Cole "A Workshop for Urban Community Leadership," reprint from *Journal of Educational Sociology*, 18:542-50, May, 1945. For an interpretation of the intercultural workshop at Stanford University, Summer, 1945, see *Charting Intercultural Education 1945-55*, Stanford University Press, 1946.

³ For a bibliography, topically arranged and annotated, see Stewart G. Cole, "Toward Better Intercultural Education," reprint from *Education for Cultural Unity*, Seventeenth Yearbook, California Elementary School Principals' Association, 1945.

that have been experimented with in other workshops and in public school systems, are to be at hand and properly catalogued for regular use. It is usual also to have available files of materials introducing the minority groups under consideration, their patterns of in-group culture, their problems of social adjustment, and samplings of situations describing the processes of intergroup competition, conflict, accommodation, and assimilation in community life. The source materials and working library are to be supervised by a librarian so that "the tools of the trade" are at hand for reference.

The strength of a workshop depends primarily upon the quality of leadership of the members who compose it. This includes a full-time staff of consultants, a considerable number of persons who can be called in for help with specialized subjects, and the regular members of the shop. The number of participants in a workshop depends upon its specific purpose and the housing facilities, budget, and staff available. For instance, the intercultural workshop planned for The University of Southern California this summer will have a maximum of thirty-five members and four full-time staff members, and a score of consultants. The staff will include a director familiar with the general field of intercultural education, one associate who is a Negro and a specialist in interracial advisory service in a metropolitan school system, another associate who specializes in curriculum construction and the supervision of cadet practice teaching on behalf of a school of education, and a secretary for the shop. Consultants will include interpreters of cultural anthropology, intergroup and interpersonal behavior, attitude analysis, emotional conditioning, school administration and supervision, and curriculum making, and various representatives of minority groups whose job it is to help the members understand the status and the problems of these various groups in the

maintenance of American democracy. The shop members are selected on the basis of their professional maturity, their commitment to workshop procedure, and the variety of cultural and professional background that they represent. Members of the six-week workshop receive six units of academic credit toward a graduate degree.

An effort is made to maintain the maximum of democratic procedure in the development of the workshop program. The workshop and its staff are provided to serve the specific needs of the mature educators who make up its membership. For this reason it is customary to begin operations by setting up a planning committee—chosen by the members, including the staff—whose responsibility it is to see that the workshop provides for the kinds of experience and resources that members require to deal effectively with the problems to which they are addressing themselves. As the members become familiar with the particular jobs engaging each other, they soon find it profitable to set up committees on problems in elementary school education, in secondary school education, in teacher education, and in school-community (adult) education, and possibly in some other field or fields. These committees meet from time to time to discuss questions of common concern to their members.

Of course, there is a social committee to insure adequate recreational programs for the workshop family.

Staff members, by mutual agreement, divide a variety of jobs among themselves, including the presentation of subject matter on occasion, supervising consultant services, leading discussion groups, planning audio-visual conferences, arranging field trips, exhibits, special lectures and demonstrations of teaching methods, recording the outcome of conferences, testing attitudes, and, especially, consulting with members who are working at their individual jobs.

Each member in a workshop takes part from time to time in three general types of activity: shop conferences for over-all interpretation of intercultural planning, a specific committee for the orientation of the intercultural theme in a particular phase of educational work, and an individual project, the mastery of which brought him to the workshop in the first place. The latter job is his primary responsibility.

The day-by-day program in an intercultural workshop follows a fairly definite pattern. The planning committee may have provided for a half-hour presentation of a specific subject by a consultant at nine o'clock. Then follows an hour of questioning and discussion to clarify the subject matter and relate it to the intercultural field. For the next hour individual members may confer with the consultant about their own project. Meanwhile other members are working at their individual investigations. In the afternoon, the staff and the regular members are available for further conference, committee meetings, field trips, the presentation and discussion of exhibits, recordings, slides, and films interpreting intercultural themes, or other kinds of programs that enter into the carefully conceived arrangements of the planning committee. Lunch and dinner hours are used frequently for committee sessions, or, like many an evening hour, seized upon for informal "bull sessions" on shop themes. Now and then a day is set aside for a field trip to study a community or demonstration projects, or for conference with leaders engaged in regular intergroup activity, such as social workers, police, labor representatives, industrial counselors, clergy, managers of housing projects, and representatives of minority group organizations. The university summer school affords a variety of popular lectures and musical programs to round out the interests of workshop members.

What outcomes may reasonably be expected from a six-week summer workshop under university auspices? The evaluation of a workshop program is important, if this experimental technique is to become approved in educational circles. Similar appraisal, though perhaps not so academically sharpened and with greater stress on practical applications, may be made of workshops conducted by a local school system or by the social and educational agencies in a community. Among the expected achievements of a university workshop the following deserve consideration:

1. Academically, the quality of the educative process for workshop members ought to be as good as, if not better than, that which obtains in the program of regular departments of university instruction.

2. As a result of participation in a workshop, the personal attitudes and beliefs of its members toward racial and cultural groups, determined by a battery of testing procedures, might be expected to have become more understanding, appreciative, and cooperative.

3. The professional competence of each member should be definitely improved with respect to (a) acquaintance with materials necessary for an intercultural educational program, (b) methods and procedures for using such materials in educational work, and (c) understanding of the fundamental problems in this field that remain for investigation and solution.

4. A member should have become sufficiently oriented in the field to be able (a) to outline the basic intercultural objectives essential to a democratic program of education, and (b) to specify the kinds of educational activities in a given school situation that are required to carry these objectives over into the program of the school.

5. A member should have become acquainted with certain criteria for evaluating the intercultural progress

that a pupil, a class, or a school is making in the day-by-day school program, and should have practical methods for using these criteria in order to trace somewhat effectively the intercultural development of a pupil's personality (i.e., his education in social democracy). This ability to chart the progress of a pupil includes understanding (a) his verbalization of what constitutes good and effective human relations in his life as a democratic member of a school, a family, a community, and a nation, (b) his way of living in school, family, and community situations involving intercultural sensitivity and democratic adjustments, and (c) the degree of consistency between his verbalized ideals and his manner of living.

6. A member may reasonably be expected to have made progress in completing the particular job that he undertook as his primary responsibility upon entering the workshop.

BEHAVIOR PATTERNS OF COLLEGE TEACHERS

EMORY S. BOGARDUS

The University of Southern California

● For the last fifteen years the writer has been collecting information from graduate students and alumni concerning their reactions to the college teachers whom they have had in their various courses. Inasmuch as these students have come from about thirty colleges and universities in different parts of the United States, they are somewhat representative. These firsthand reports, made in answer to specific questions, have been accumulating over a period of years. Since the material has begun to duplicate itself over and over, it appears that it may be classified now with some degree of significance. The reports are in no sense statistical in nature. They represent reactions of students to their college teachers in all the major fields or disciplines represented in different college curricula. They are the reactions of graduate students who have had time to reflect about their teachers in undergraduate days, and are not rash judgments but considered estimates.

In these reactions of college students teachers naturally fall into two classes, desirable and undesirable. The desirable traits of a college teacher will not be discussed in this paper but will merely be enumerated:

1. Possesses thorough knowledge of the subject being taught.
2. Keeps up to date regarding subject matter; brings to class latest developments.
3. Presents data in logical, forthright manner.
4. Gives considerable time to stimulating class discussions in which all members are encouraged to take part.
5. Treats everyone fairly.
6. Maintains democratic attitudes toward all.
7. Shows enthusiasm and a sense of humor.

The aforementioned characteristics are not necessarily given in order of importance, nor do they exhaust the list of favorable procedures. Each is more or less self-explanatory, although it may be said in connection with the fourth point that the size of the class must be kept down to thirty, or to whatever number is considered best for a discussion group. Good teaching is judged by students to be more than lecturing to a large room full of students. The latter method is satisfactory only if one wishes merely to impart information to many persons at once and to have them "take it down" verbatim and "learn it" and return it untarnished to the teacher at a later date on "memorization papers."

The undesirable traits of a college teacher are in part the negative aspects of the seven aforementioned desirable traits. The failure to exhibit any of these traits might be viewed as indicating an undesirable behavior pattern in a college teacher.

However, the data in hand suggest additional points. Some of these may at first be viewed as minor in themselves, but upon examination they turn out to have real significance. Some may be modifications of the negative aspects of the favorable traits, but each has a particular characteristic which deserves special emphasis. Again, no attempt will be made to arrange this exhibit of unfavorable behavior patterns in an order of importance. The data yield seven unfavorable traits. Doubtless they are of unequal importance, and doubtless the exhibit is incomplete. Certainly, the way any student will weigh them will depend on his personality configuration and on his interest in the subject being taught. A few of them will seem to some students scarcely worth noticing, while the same behavior will drive another student "frantic."

1. Exhibitions of nervous reactions by teachers are annoying to most students. A few students report that they have become used to these traits and "do not notice

them any more," but the majority of statements indicate no easy adjustment. Many evidences of nervous reactions are cited, such as frequently taking off and putting on glasses, playing with watch chain, putting hands in and out of pockets, putting hands "behind the back and bringing them forward again," rattling coins in the pocket, making jerky gestures with the hands, shrugging a shoulder repeatedly. One deeply disturbed student proposes that a motion picture should be made of every teacher for thirty minutes when he is before a class, and then have it "run off before him."

2. Speech peculiarities are disturbing to many students. Some of these peculiarities are due to habit, but others are more deep seated. Some are the results of a pure lack of training in public speaking. A frequently mentioned habit is that of the teacher who continually resorts to an *ah-ah* or *uh-uh* sound when hunting for the correct words. The teacher who "chokes words off in his throat" or who speaks in "a squeaky voice" probably labors from a defect that can be corrected. Also objectionable is the habit of mumbling certain words or of dropping the voice when pronouncing the last words of a sentence. Some instructors wear the students out by talking too fast; others speak at a tantalizingly slow pace or, worse still, in a monotone. Then, there is the common habit of repeating pet phrases over and over with the same emphasis or with the same inflection of the voice. More difficult to overcome is a certain type of hesitance of speech or defects in speaking due to inherited malformation of vocal cords or to accident.

3. Careless personal ways of the teacher bring forth numerous student protests. Most of these are directed by women students against men teachers. Women teachers seem to escape this criticism; most men students are not unduly disturbed at this point. Soiled clothes received the

most frequent arrows of denunciation (food spots and dirty collars are major offenders). Baggy trousers and unpolished shoes are sometimes protested. Uncleaned fingernails and hands arouse scathing remarks.

The careless ways of instructors include "slouchy posture" of one kind or another, sitting on the desk, and, in some men's colleges, lecturing "with feet on the desk," and wearing dishabille clothes. Some professors do not seem to be able "to sit up straight," while others "cannot stand up straight." "He drapes himself in three or four different ways over his reading stand during most of the class hour."

4. Careless habits of conducting the class are frequently mentioned. "Always tardy" and "always holds the class overtime" are representative comments. Students who take pride in being on time are greatly aggravated if the professor is late to class. These persons are usually those who follow at least a rough system of budgeting their time, or they are persons who inconvenience themselves greatly in order to arrive on time only to find that the professor is himself several minutes late.

Very common are the protests against a teacher's practice of "monopolizing" a large part of the hour with unimportant details or with trivial personal digressions, and then of hurrying through the most important phase of a lecture in the closing minutes of the hour.

The most frequent protests relate to the practice of many teachers of keeping their classes "after the bell rings" in order to listen to their "golden words of wisdom" that were crowded out of the regular class period by poor organization of time. On a large campus where the time between classes is limited to a few minutes many students find it difficult to arrive at "the next class on time." "Our professor fails to realize that the time between classes belongs to the students and not to him."

Somewhat related are the practices of the professor who comes to class unprepared or who gives the impression of "grabbing up a few notes" or who "apparently has not planned anything at all for the class hour." He "repeats himself over and over again"; he talks about "whatever seems uppermost in his mind at the time," and the next class period "he goes off in another direction" and his course becomes "an anarchy of loosely related topics and incidents."

5. The evidences that teachers give of being self-centered jar on students' nerves. The descriptions include such generalizations as "he acts stiff and formal" and "he acts as though everything centers in him." Some students protest against the habit of teachers who pound on the desk "to impress the students with the importance of what they are saying."

Reports are that some teachers are "touchy" and that the students have to "learn" not to tread upon the corns of such otherwise "fine educators." Many are the remarks to the effect that "our teacher spends a part of every hour fussing over small matters," while others indulge in the objectionable practice of talking about themselves a great deal and of "airing their own grievances of life in nearly every class period."

Bitter are the comments directed at opinionated professors; and, judging by the frequency of such jabs, there must be many educators who merit this criticism. They show displeasure whenever students question their opinions or express doubts regarding their facts. Brave indeed is the student who dares to bring out facts contradictory to those presented by the professor. Many teachers are described as partisans and as propagandists of their own personal biases. "His personal biases dominate him, and he doesn't know it, and what's more he would deny that he had any, or he would get mad if they were pointed out to

him." Some are dogmatic and "worship their own opinions." Others give themselves "indirect compliments from time to time." Some "bluff if they do not know," but evidently they do not deceive the students. "If he does not know, he will never admit it, the hypocrite."

A subtle form that self-centeredness takes is found in the professor who talks about being democratic yet demands that his students "cooperate with him." "What he really means when he asks us to cooperate," points out an undergraduate, "is to do as he says, and yet he does not dream that he is being an autocrat by such manipulations of the English language."

6. Another type of undesirable trait in college professors has been called "inconsiderateness." The illustrations run a wide gamut. In a wide classroom, the practice of talking "first to the right and then to the left" is pronounced inadequate, because "hardly a sentence" is heard distinctly by all the class. It is suggested that under such circumstances the simplest rule is "to speak straight ahead." The failure of the professor to keep the ventilation of the classroom in mind during the hour and to make necessary adjustments is repeatedly mentioned. "The room grows stuffy and nothing is done about it. Half the class could fail to pay attention and grow sleepy, and yet he would blame us, not his own thoughtlessness."

The way a teacher will carry on a dialogue at length with one student is deplored. "He and the student argue back and forth and seemingly get nowhere." To let one student monopolize the discussion period apparently arouses the class against the student but more definitely against the instructor.

7. The instructor who "moralizes too much" arouses opposition. "Preaching" in class is objected to strenuously. Some teachers overwork "should" and "must." Platitudinous remarks, no matter how good their ethical

content, may be "boresome." Clichés are widely deprecated, as are the many stale jokes that professors are prone to offer over and over again to their successive classes.

The more thoughtful college students wish to arrive at conclusions for themselves and not be told what to believe and what not to believe. They want facts and they want these explained in their fullest meanings; then they want to think through the facts and their meanings and arrive at personal conclusions. Teachers misconceive their major function if graduate students can be believed. They often give both information and conclusions. They are prone to do their students' thinking for them. Unintentionally they develop closed minds. Such teachers lecture to their students and then lecture their students, but the enterprising student wants to learn how to think for himself, how to develop his own thinking processes, and how to arrive at valid conclusions.

This discussion of the undesirable traits of college teachers may be brought to a close by emphasizing that it is to be considered against the background of desirable traits that were mentioned at the beginning of this paper. The undesirable traits are but a part of a whole which includes a world of constructive teaching.

wa
soc
Jon
Vi
sev
the
W
(N
sion
vic
sec
Yo
Ra
E.
cee

wh
He
nur
Ne
Ne
(2
adr
pol
alle

Ch
Lo
suf
Jap
tho
mo
has
bec
bee
aft
M
M

PACIFIC SOCIOLOGICAL NOTES

The first annual meeting of the Pacific Sociological Society since 1941 was held at San Jose, California, on April 19 and 20. More than fifty sociologists attended. As announced in the May-June issue of the *Journal*, the officers of the society are elected by ballot. However, since Virginia J. Esterly found it necessary to resign as secretary-treasurer, several changes were made at the conference. The officers elected for the ensuing year, with the changes, are: Calvin F. Schmid, University of Washington, president; C. W. Topping, University of British Columbia (Northern Division), Audrey K. James, Mills College (Central Division), and Charles B. Spaulding, Whittier College (Southern Division), vice-presidents; Leonard Bloom, University of California at Los Angeles, secretary-treasurer; Hubert Phillips, Fresno State College, and Fred R. Yoder, State College of Washington, members of the Advisory Council. Ray E. Baber, past president, also serves on the Advisory Council. Carl E. Dent, State College of Washington, continues as Editor of Proceedings.

The conference theme was "Race Relations on the Pacific Coast," which was the subject also of the presidential address by Ray E. Baber. He expressed the opinion that race relations is America's social problem number one. His discussion of this problem was limited largely to the Negro, and he noted five trends: (1) the increase in education of Negroes, which is recognized as the best defense against discrimination; (2) the increase of their income, new occupational opportunities, and admission into membership of labor organizations; (3) the extension of political rights; (4) the establishment of organizations for the study and alleviation of race tensions; and (5) the revolution in Negro thinking.

Four other papers dealt with race and minority group problems. Charles B. Spaulding, in "Housing Problems of Minority Groups in Los Angeles County," stated that three important groups have been suffering acutely from housing shortage—Negroes, Mexicans, and Japanese. In 1940, when the population of the county was 2,785,000, those of Mexican ancestry numbered 212,000. This group has suffered most from poor housing over a long period of time, but the Negro group has suffered most from the acute shortage of houses since 1940 because of the rapid influx of Negroes into this area. Overcrowding has been acute in spite of the fact that they occupied the former Little Tokyo after the evacuation of the Japanese from the Pacific Coast area. Edwin M. Lemert presented a paper on "The Administration of Justice to Minority Groups in Los Angeles County," in which he reviewed the

attitude of the public toward crime in minority groups, the evidences of police discrimination, and the various types of felony charges and decisions of the court.

The last session was devoted to a consideration of the racial tensions created by the evacuation of the Japanese from the coastal states and their return to this area. T. H. Kennedy discussed the "Sources of Racial Tension as Seen in the Inland Empire," emphasizing chiefly the noticeable cleavages between whites and Negroes and the attitudes of people in the Northwest toward the Japanese. The Japanese have resided in the intermountain area for some time but in small numbers. Much of the recent tension has grown out of the resettlement program. Public hostility has decreased since the close of World War II, but not sufficiently to make the Japanese feel secure. Nearly half of those who were evacuated are not returning. Robert O'Brien presented a paper on the "Contrasting Policies in Handling the Nisei in British Columbia and Other Sections of the Pacific Northwest." The United States has excluded Japanese born in Japan but considers the Nisei as citizens, whereas Canada has extended limited citizenship to them and put Japanese immigration on the quota basis. The United States uses informal means of restriction; Canada supplements such means by legal restrictions, such as exclusion from certain professions. The legality of evacuation is questioned in the United States but not in Canada. Property rights are protected more in the United States than in Canada and more educational opportunities are afforded the Japanese.

Joel V. Berreman, who was with the Office of War Information during the war, reported on the devices used in psychological warfare with Japan and the success or failure of Japanese and American propaganda in the Far East. The title of his paper, "Japanese War Propaganda in Occupied Asia," indicates the emphasis. While Japan's military successes lasted, her propaganda in the occupied countries was fairly successful, but as soon as reverses occurred the Japanese propaganda agents could no longer speak of the certainty of victory. There is no objective way to measure success of a propaganda campaign, but it is evident that in many ways the Japanese propaganda agents were amateurish in their techniques and emphasis. At the same session, V. A. Leonard submitted a paper, read by Glenn Bakkum, "The Social Significance of University Training for the Police."

The first session was devoted to research reports that did not deal with race problems but rather with population movements and the problems created by such movements. Calvin F. Schmid discussed "Wartime Trends in the Population of Washington," stating that there was an

increase of 2,384,000 in the population of Washington, Oregon, and California between April 1, 1940, and July 1, 1945. In Washington the increase tended to be concentrated in and around towns and cities, with large increases in unincorporated areas near war industries and military establishments. Population trends were illustrated by maps showing the areas of concentration and the sources of population growth.

Two papers dealt with rural migration and rural rehabilitation work. H. Otto Dahlke, in "Wartime Rural Migration," raised two questions: (1) To what extent did rural people migrate during the war? (2) What were the problems faced by rural people in the cities to which they moved and the problems of those who remained on farms? Extensive data were presented in answer to the first question, but few are available on the second point. The other paper was by Olaf F. Larson, "The Rural Rehabilitation Program as an Instrument of Social Change." From the point of view of research the method of this study was nearly ideal. It had the three essential elements: (1) a statement of goals or social changes to be achieved; (2) a presentation of the way in which the program of rural rehabilitation works, in essence, giving credit to farmers contingent upon making a farm and home plan that meets the approval of the supervisor; and (3) the possibilities of measuring the degree to which the program brought about the desired changes.

The importance of using standard principles of research methodology in sociological studies was emphasized throughout the conference. This was particularly true of the reports on research studies undertaken by the authors.

*Summer Meeting of the Southern Division
of the Pacific Sociological Society*

A joint meeting of the Southern Division and Alpha Kappa Delta, Sociology Honor Society, will be held on the campus of The University of Southern California on Saturday afternoon, July 20, 1946. A. B. Hollingshead, visiting professor at The University of Southern California, will be the guest speaker. Research reports by members of both organizations will be presented.

University of Washington

Read Bain, Miami University (Oxford, Ohio); Raymond E. Bassett, Gorham (Maine) State Teachers College; Robert Bierstedt, University of Illinois; and Stuart C. Dodd, the American University of Beirut (Walker-Ames Lecturer) will offer courses during the summer session. Members of the regular staff who will also be in residence during the summer session are Norman S. Hayner and Calvin F. Schmid. Robert

O'Brien will teach at the University of North Carolina during the summer. Charles E. Bowerman (formerly of the University of Chicago) has been appointed assistant professor, beginning with the fall semester. Julius Jahn (formerly of the University of Minnesota) has been appointed instructor. Calvin F. Schmid has been elected president of the Pacific Sociological Society. George A. Lundberg will deliver a series of lectures at Stanford University in August; a Spanish edition of his *Social Research* is being published by *Fondo de Cultura Económica*.

University of California at Los Angeles

George M. Day, Occidental College, and Glenn Carlson, University of Redlands, are teaching in the summer session. Dr. Day is offering Introduction to Sociology and Social Maladjustment during the first term and Dr. Carlson offers Introduction to Sociology and Marriage and the Family during the second term. Constantine Panunzio contributed the chapter on "Italian Sociology" in the new book, *Twentieth-Century Sociology*, published by the Philosophical Library.

The University of Southern California

Harvey J. Locke, associate professor of sociology, is visiting professor in New York University this summer, teaching courses on Social Psychology and Introduction to Sociology. A. B. Hollingshead, assistant professor of sociology of Indiana University, is visiting professor at The University of Southern California during the first term of the summer session, offering Fundamentals of Sociology, Urban Sociology, and a seminar on Public Opinion. Charles Spaulding of Whittier College is offering Fundamentals of Sociology at University College during the summer. Bessie A. McClenahan, president of the Epsilon Chapter (California) of Phi Beta Kappa, will represent this chapter at the Triennial Convention in Williamsburg, Virginia, in September.

Pomona College

William Kirk, professor of sociology and an authority on the native peoples of the Pacific area, will retire from the faculty with the fall term. He joined the Pomona College faculty in 1922, coming from an associate professorship at the University of California, Berkeley. He received his Ph.D. degree from Johns Hopkins University. Upon retirement he intends to continue his research in the history and sociology of Pacific native peoples. His research travels thus far have taken him to Japan, Formosa, New Zealand, Australia, Peru, Guatemala, and Mexico. His findings on the most recent expedition to South America, when he made a special study of the culture traits of the Indians in Paraguay, appeared in the May-June issue of *Sociology and Social Research*.

SOCIAL THEORY

AMERICA'S PLACE IN THE WORLD ECONOMY. Edited by ARNOLD J. ZURCHER and RICHMOND PAGE. New York: Institute on Postwar Reconstruction, New York University, 1945, pp. xii+250.

This symposium contains addresses delivered at a series of conferences of the Institute on Postwar Reconstruction, and the findings of the contributors compare favorably with previous reports on reconstruction. Though the topics are essentially economic, there are many aspects of interest to students of other social sciences. Among them are America's international economic policy, foreign-trade policy, and the financing of America's foreign trade, including postwar investment prospects and the Bretton Woods proposals; international cartels and private trade agreements; world population movements; postwar economic relations with the U.S.S.R.; Anglo-American postwar economic problems; and Latin America and the Good Neighbor policy. On some topics conflicting opinions are presented by different writers. Though the volume is small, the reader will gain considerable enlightenment concerning postwar economic problems.

J.E.N.

THE NEW LEVIATHAN. By PAUL HUTCHINSON. Chicago: Willett, Clark and Company, 1946, pp. x+233.

Thomas Hobbes, a seventeenth-century philosopher, wrote *Leviathan*, in which he stressed that the state has power to secure peace and order for its citizens. Now Paul Hutchinson, managing editor of *The Christian Century*, in the Earl Lectures given at the Pacific School of Religion, tackles again the problem of the relationship between state and church. In the Foreword he states that many will ask, Why another book on the relations of church and state? The rise of the totalitarian state has raised again the issue of church freedom. *The New Leviathan* is the name given to the modern state, with its constant additions of new powers. The state assumes these powers to meet the demands of war, and sometimes in times of economic depressions, but it extends its influence in times of peace, encroaching upon religious liberty and moral conscience. Institutions, such as the church and the school, also are affected by this encroachment. The author maintains that there are evidences of the growth of the totalitarian principle in nearly all countries, even in the democracies, including the United States. He thinks that freedom of religion is at stake. "Religious liberty is in danger today in non-Christian and Christian countries alike." In ten short chapters he presents the vital issues between the state that wants power and the church that wants freedom.

M.H.N.

THE ECONOMICS OF HOUSING. BY LAURA M. KINGSBURY. New York: King's Crown Press, 1946, pp. xii+177.

The writer of this study, after losses resulting from the sale of several houses, wished to discover the principles that govern the cost and value of urban housing. She therefore made a study of the works of nine representative economists from Adam Smith down to the present day. For comparative purposes she has chosen twelve topics and given the discussions of these topics by the economists.

It appears that some of these writers were not aware of the economic significance of housing, and most of them did not come down to practical issues in their handling of the subject. The later economists seem to have had some realization of the nature of the problem but still failed to deal with the hard facts of daily living. For example, Fisher is quoted as taking a house and lot which yields a gross rental of \$1,200 a year to illustrate his discussion; such a figure is not in the least typical of average expenditures for rent. Depreciation and obsolescence are matters of great importance but have not been satisfactorily discussed by any of the economists.

An immensely practical question is what the ratio of net value to investment and the ratio of net rental to value should be. After wading through the writings of these men, the author concludes that "no one of the economists has given separate calculations for the two ratios or has even seen that separate calculations are necessary." Again, she says not one "states definitely what is the usual family rental-income ratio." Apparently the works of these writers in exploration and discussion of the subject of housing have been amazingly sterile.

Part II presents "Valuation by the Practical Groups," that is, by appraisers, accountants, assessors, and others. Here, again, satisfactory methods of valuation that would help both the tenant and the landlord have not been achieved. One section studies the system elaborated by the Federal Housing Administration. The conclusion is reached that the subjective elements in individual appraisal are too great to credit this agency with the discovery of satisfactory methods of measurement. Assessors in many cities have used cost of reconstruction as a basis for valuation, but sales comparisons and capitalization of rentals have also been widely used.

In conclusion, the author says that orthodox economics has contributed little to the problem and that the new housing economics must recognize the concrete valuation of houses and their land in money terms. Value-cost and value-investment ratios must emerge and be made concretely usable by landlord and tenant. The author plans further exploration in these fields.

G.B.M.

INDUSTRIAL RELATIONS AND THE SOCIAL ORDER. By WILBERT E. MOORE. New York: The Macmillan Company, 1946, pp. xii+555.

Professor Moore states that this book, including much of its organization, owes its inception to his teaching a course in Industrial Sociology at Pennsylvania State College. Conceptions of what Industrial Sociology is are bound to differ. One conception, my own, is, first, that Industrial Sociology should deal at length with industrial relations and, second, that it must then perforce deal with the attitudes and values of workers and their organizations, of management and employers and their organizations, of the functionaries of government, and of the public. Professor Moore deals with the first more after the manner of the economist, and with the second by inference and not directly through the presentation of firsthand evidence of the prevalent attitudes in the social situation. The names of such top-flight labor leaders as Lewis, Green, Hillman, Murray, Dubinsky, and Reuther, who directly and profoundly affect labor relationships by their attitudes, are not even mentioned in the index, and none of their attitudes seem to be cited. Firsthand evidence is of primary importance in any sociological research. Most of the sources quoted by the author are what would be considered secondary source materials. The book, however, gives an excellent and comprehensive view of the organizational features and functions of industry. Its point of view toward capital and labor is neutral. The information it contains is not new, but it is arranged with effective emphases for the author's purpose.

M.J.V.

UNITED NATIONS PRIMER. By SIGRID ARNE. New York: Farrar & Rinehart, Inc., 1945, pp. 156.

There were many important conferences by members of the United Nations between the announcement of the Atlantic Charter and the completion of the United Nations Charter, and it is the purpose of this Primer to explain each conference and show how it fits into the grand scheme for a world at peace. In sequence, the list includes the Atlantic Charter, the United Nations Declaration, Casablanca, the Food Conference, the First Quebec Conference, Moscow, the United Nations Relief Conference, Cairo, Teheran, the I L O Meeting, Bretton Woods, the Second Quebec Conference, the Aviation Conference, Yalta, and finally the San Francisco Conference. There is a complete draft of the proposed Charter of the United Nations, including the Statute of the International Court of Justice. In one brief volume, therefore, is made available a simple and concise exposition of the meetings culminating in the Conference at San Francisco.

J.E.N.

THE SOCIAL THOUGHT OF JOHN LANCASTER SPALDING, D.D. By Sister Agnes Claire Schroll. Washington: The Catholic University of America Press, 1944, pp. xxii+299.

THE SOCIAL AND ECONOMIC PHILOSOPHY OF PIERCE BUTLER. By FRANCIS JOSEPH BROWN. Washington: The Catholic University of America Press, 1945, pp. xii+120.

THE SOCIAL THOUGHT OF FRENCH CANADA AS REFLECTED IN THE SEMAINE SOCIALE. By SISTER MARIE AGNES OF ROME GAUDREAU. Washington: The Catholic University of America Press, 1946, pp. x+265.

These three doctoral dissertations from the Catholic University of America's School of Social Science are well written and enlightening documents. The first deals with the social thought of John Lancaster Spalding, Bishop of Peoria from 1877 to 1908, author of over twenty books on philosophy, religion, and education, a founder of the Catholic University, and member of the 1902 coal strike commission. Bishop Spalding's social thought has been discussed under three headings: social institutions, social problems, and factors in social improvement. The factors of improvement are education, woman, and charity. The Bishop saw as the basic cause of societary ills the self-interest of human nature, and as the remedy the application of Christian principles in the home, the Church, civil affairs, politics, industry, and commerce.

Pierce Butler will be best remembered as a Justice of the United States Supreme Court from 1923 to 1939. The author of this dissertation attempts to reveal the social and economic philosophy of Justice Butler, largely from his Supreme Court decisions. Pierce Butler's confirmation by the Senate was bitterly opposed by such liberals as Norris, La Follette, and Shipstead because of his activities as counselor for railroad corporations. His subsequent career on the Bench proved that the liberals had good reasons for their fears. In his last days there he was supremely unhappy in his attempt to maintain his traditional laissez-faire philosophy, and "he went down fighting, embittered, and disgusted, but valiant and uncompromisingly belligerent to the very end." Dr. Brown has given a splendid, impartial analysis of his subject's social and economic philosophy.

The final dissertation, dealing with the movement in French Canada to "spread Catholic sociology by means of Study Weeks called the *Semaine Sociale*," is especially significant in that it gives a good sociological account of the origin and development of a specific social movement and its products. The *Semaine Sociale* is defined by its founder, Father Archambault, as an "ambulatory institution of Catholic sociology, having for its express purpose the spreading of a social doctrine based on the gospels and teachings of the Church." It endeavors to spread the teachings of the Popes to an enlightened elite who will inspire Catholic social action

through the dissemination of the doctrines of the Church among the people of French Canada. To lay readers the revelation of the means by which the Church exerts its influence over a particular group of people will be interesting. Catholic sociology, according to Sister Marie Agnes, is, for the French Canadian elite, "a practical discipline, based on sound philosophy and theology," which "studies the doctrine of the social encyclicals and examines the data on social problems in the light of the social teaching of the Church."

M.J.V.

RELIGION IN RUSSIA. BY ROBERT PIERCE CASEY. New York: Harper & Brothers, 1946, pp. x+198.

The historical background of the Orthodox Greek Church, as well as of other denominations, is first surveyed by the author to indicate the function of religion and religious organizations in Russia previous to the Revolution of 1917. The growth of opposition is then discussed, in order that one may understand better the attack against religious institutions as a phase of the revolutionary process of bolshevism and the U.S.S.R. After twenty years of revolutionary persecution within Russia, however, it was discovered during World War II that religious affiliation or faith in no sense created obstacles to patriotism and nationalism. The horrors of the German occupation were felt equally by all groups of Russians, and they were quickly fused into a national unity. Since the war ended, the trend in Russia has been toward more tolerance of religion. The Orthodox church and other denominations represented in Russia remain separated from the state, and all function as churches that are comparatively free. Though the state insists on its right to maintain certain regulations, there is a movement under way to return some essential property to the churches, also to permit religious education by parents in the home and by recognized organizations for the purpose of religious leadership. No religious training is allowed in the public schools, and the atheistic or antireligious training of those active in the Communist movement still continues. On the whole, the situation for religion in Russia has met with favorable change; it is also possible that new elements in the religious institutions may evolve in Russia under the influence of the Russian way of life.

J.E.N.

A GUIDE TO GROUP DISCUSSION. New York: The Cooperative League, 1944, pp. 40.

This useful booklet, originating in Macdonald College, Province of Quebec, is interestingly written and fascinatingly illustrated. It explains the importance of discussion groups and how to conduct them, and it describes different types of discussion procedures.

RELIGION IN THE STRUGGLE FOR POWER. By J. MILTON YINGER.
Durham, North Carolina: Duke University Press, 1946, pp. xii+275.

The sociology of religion has advanced considerably during recent decades. Here is another thoughtful and thorough analysis of a phase of the subject. It is an attempt to appraise objectively the ability of religion to control the behavior of people in accordance with its stated norms. Three periods in history are used as a background for the study: the period of the emergence of capitalism, 1500-1800; the advanced industrial period; and the recent war period. Various types of religious groups, the sources of denominationalism, the relation of religion to social change, the Reformation, Calvinism, the rise of capitalism, and the economic ethics of contemporary churches are studied; but the most interesting discussion deals with the churches and war. Three concepts are employed in the treatment of religion in the struggle for power: the struggle between religious interests and other powerful interests which often contradict religious teachings, the typical responses of religious groups to this dilemma, and the reasons why some religious groups choose the way of compromise while others choose the way of challenge and withdrawal. The denominational church groups are inclined to choose compromise, whereas the religious sects are in conflict with secular tendencies.

M.H.N.

PROBLEMS OF MEN. By JOHN DEWEY. New York: Philosophical Library, 1946, pp. 424.

Twenty-four papers that have already been published and a hitherto unpublished Introduction, "The Problems of Men and the Present State of Philosophy," comprise the contents of this volume. "Cleavages" is perhaps the key term of the Introduction. The work of philosophy may deal today with overcoming the cleavages between man and man, or "it may turn to the projection of large generous hypotheses which if used as plans of action, will give intelligent direction to men in search for ways to make the world more one of worth and significance, more homelike, in fact."

About half of the papers deal with democracy, education, and liberty. The task today is to humanize science and technology and to make them "servants of the democratic hope and faith." As a result of lack of faith in intelligence as a method in bringing about social change, there has developed the belief that any basic change "can be brought about only by violent force." The chief protection of the world against insecurity is the development in the young people in the schools of an intelligent understanding of social forces. School boards "as a whole are representative of a special class or group in the community, not of community interests."

Liberty means liberating. Otherwise it is merely support of the *status quo* and prevents progress. Authority too often has stood merely for stability of social organization, but the need is for an authority capable of directing and utilizing social change. Persons who work to liberalize are between two fires. They are called "reds" by reactionaries and are hissed at by radicals. Social control of economic forces is necessary "in order to render secure the liberties." Rugged individualism has come to mean "uncontrolled business activity," or liberty for the few at the expense of the liberty of the many. Reactionaries are already "in possession of force, in not only the Army and the police, but in the press and the schools." Radicals are trying to get control of some of this force. Reactionaries and radicals are dangerous for the same reason—both deny the principle of "experimental inquiry." Democratic procedure depends on "experimental production of social change."

Several papers are devoted to technical problems in philosophy. Professor Dewey gives many pages to replying to his critics. Apparently, the author has lost none of his intellectual vigor and has not given up any of his social dynamism.

E.S.B.

POPULATION AND PEACE IN THE PACIFIC. BY WARREN S. THOMPSON.
Chicago: University of Chicago Press, 1946, pp. 397.

In this book the author re-emphasizes his view that "the changes in population growth and in social (economic) organization taking place in the world should be taken account of in developing a political organization which will encourage peace rather than war." The study covers the broad sweep of the Pacific area, with regional stress on tropical Oceania, Australia and New Zealand, Manchukuo, Japan, China, India, and the various colonies.

Statistics representing birth rates, death rates, and trends have been revised so that the findings of the author may be taken as the latest available. For each area there are some description and evaluation of the level of living and social conditions in general, though the social approach is primarily through the methods of economics. Considerable attention is therefore given to actual and potential changes in the agricultural, industrial, and technological processes used to supply the needs of the people. It is shown that most of these Pacific peoples differ from the Japanese in not being aware of population pressure. The author points out clearly that such awareness may arise later on, however, owing to constant change connected with the problems of differential population pressure and unequal resources. The atomic age has increased the urgency of dealing with population problems wisely and quickly. This is an excellent population study and a worthy addition to literature that may clarify basic issues in postwar reconstruction.

J.E.N.

REVEILLE FOR RADICALS. BY SAUL D. ALINSKY. Chicago: University of Chicago Press, 1946, pp. 228.

According to the author, the story of America is the story of America's radicals, a saga of revolution, of an America dedicated to democratic ends. He points out grave dangers which threaten this democracy because the great majority—some 100 million—of the citizens participate too little or too seldom in the democratic process, the intermittently recurring elections representing their only form of participation. There are, on the other hand, about 20 million who are organized to articulate their desires, and he deplors the fact that such a minority should actually control the destiny of the country. As a solution, the author suggests the development of numerous People's Organizations, for which he submits a plan of bylaws. These Organizations would be formed over the country by alert, thinking "radicals" not only to safeguard democratic institutions but to insist upon their proper function in dealing with contemporary problems. The author's definition of the radical, his evaluation of the A. F. of L. and the C.I.O., the function of leadership in the community and particularly in connection with the People's Organizations may intrigue those who are interested in the tactics of the labor movement, the New Deal movement, or the more universal revolutionary trends of the present day.

J.E.N.

SEX AND THE SOCIAL ORDER. BY GEORGENE H. SEWARD. New York: McGraw-Hill Book Co., 1946, pp. 301.

The book is divided into two parts: sex behavior in nonhuman organisms and sex behavior among humans. The first part includes a discussion of sex behavior of birds, fish, rodents, guinea pigs, monkeys, and apes. This section rests on more scientific studies than does the section on human sex behavior.

The second half of the book deals with sex among primitive people, its expression in children, adolescents, adults, and the aged. Attention is directed to marital adjustment and to changing roles of man and woman. In various chapters of this section the author presents what she considers to be the implications of her materials for happy sexual, marital, and family behavior.

Dr. Seward includes 701 references to various articles and books, many of which are general and not based on research. Uncritical inclusion in the second half of the book of materials from these general works raises the question of the validity of some of the general conclusions about the role of sex in the social order.

H.J.L.

THE LIBERAL TRADITION. BY WILLIAM AYLOTT ORTON. New Haven: Yale University Press, 1945, pp. xiv+317.

Cambridge-trained Professor Orton of Smith College attempts here—sometimes more, sometimes less, successfully—to “restate in terms suited to our time the noblest of political philosophies,” that is, liberalism. Writing always with a challenging spirit, he turns out a stimulating account of a philosophy which has been viewed from various positions in many eras. He notes liberalism as an attitude of mind which compels the use of a method to “transform the crude propinquity of force or necessity into the true community of mind and will.” “Community,” he declares, “is a working consensus of free minds and free wills in which the individual lives spontaneously, taking and giving much or little, but of his own accord; as in a true family, a true friendship, a true cooperation.” Searching for its historical origins, he finds liberalism sprouting in the famous Periclean speech on the Athenian citizen and his relation to public affairs. The political philosophy of liberalism, however, is “a bare hundred years old”; but its vigor may be gauged by “the fury of its enemies,” among whom are listed “Stalin, Hitler, Mussolini, Pius IX, and Professor Laski.” Liberalism for Professor Orton has spiritual origins, too. The basic values of “the liberal tradition were in fact exemplified, formulated, and wrought into the texture of Western society by Christianity.” However much its enemies desire its burial, it persists because there is no other alternative than death. Some of liberalism’s ideological enemies he views with what some may call a jaundiced eye. He attacks Comte’s positivism, determinism in all its five forms—economic, cultural, biological, psychological, and moral—, and the so-called “welfare state.”

Liberalism in its present crisis is well examined. Orton thinks of it as a “call to adventure: the adventure of growing up, becoming autonomous, living spontaneously.” The adventure may be undertaken by reviving the religious spirit lately imprisoned by modern materialism. It is in this respect that the author is least convincing. He might well have indicated some practical pathways for religious release. Some who read this book may find that, according to Orton’s diagnosis, they are not what they think they are. That may prove to be the charm of the volume for them.

M.J.V.

THE THEORY OF PRICE. BY GEORGE J. STIGLER. New York: The Macmillan Company, 1946, pp. viii+340.

This text on economic theory for advanced students is an enlarged edition of *The Theory of Competitive Price*, which, with minor revision, comprises Parts I and II of the present volume. The first part is an

introductory statement of the scope and method of economics, basic concepts, the functions of an economic system, and fundamental quantitative relationships. Though the emphasis is economic, the statement of definitions and principles of science would be of equal interest for application in sociology and other social sciences. Part II of the work deals with the theory of competition, Part III with imperfect competition, and Part IV with multiple products and the theory of interest. The addition of Parts III and IV rounds out the author's original plan for a text on modern price theory. The author is very modest in his claims, though he has turned out a superior economic text for advanced thinkers. J.E.N.

GROUP PSYCHOTHERAPY. A Symposium. EDITED BY J. L. MORENO.
New York: Beacon House, 1945, pp. 305.

The recognition given by psychiatrists to the sociopsychologic principle that "behavior is the result of the response of the organism-as-a-whole to environmental influences, among which people are the most important" should make this symposium significant for all social psychologists. The papers have been selected from those offered at the Round Table Conference on Group Method of the American Psychiatric Association held in 1932 and from the Conference on Group Psychotherapy held in 1944. Some additional reports, furnished by the British War Office, the United States Army Service, and the Bureau of Medicine and Surgery of the United States Navy Department, have also been included.

Prominent among the papers are those which deal with the psychodramatic methods of the psychiatrists. These methods are reported as they have been demonstrated in hospitals, child guidance clinics, industrial corporation training centers, and in Army and Navy training centers. A pioneer worker, J. L. Moreno, in his paper on psychodramatic research, declares that "the role is the most important single factor determining the cultural atmosphere of personality." Psychodrama deals "with collective as well as private ideologies," the sociodrama being concerned specifically with the "collective aspects of the roles." It is the role test that affords the key to the use of the psychodrama as a tool for measuring the "cultural age" of the individual subjects of the test. Social psychologists who develop the subject of personality from the use of the "role" will find rich materials in Moreno's paper on "Role Tests and Role Diagrams of Children."

The symposium concludes with a short historical review of group psychotherapy and a forecast of its future uses for the benefit of man. Lay readers will find whatever knowledge they possess about personality considerably augmented by the time they finish the volume. M.J.V.

SOCIAL WELFARE

MEN UNDER STRESS. By ROY R. GRINKER AND JOHN P. SPIEGAL. Philadelphia: Blakiston, 1945, pp. xii+484.

Two Army psychiatrists present in an interesting way what happens to fliers and their crews under the stresses of combat flying. They discuss in considerable detail the men, the environment of combat, morale, typical reactions to combat, reactions on return, and some of the pertinent implications to society. Perhaps the outstanding contribution of the book is a presentation of sixty-five cases, of pilots, bombardiers, navigators, gunners, radio operators, and flight engineers. The authors give their interpretation of each case and its disposition.

Some good interviews are reported with patients under the influence of pentothal. These interviews often provide clear insight into the nature of the neurotic condition, and in a number of cases the abreaction resulting is both beneficial and permanent. No doubt some critical readers will not always agree with the boldness of such statements as "Combat experiences caused an intensification of this boy's dependent needs. His gastric symptoms were indicative of reaction to separation from the mother whom he needed more than ever before." Readers may feel that some of the explanations reveal a slight particularism toward biological causes, often neglecting the role of social conditioning and its influence on human behavior.

The book, regardless of any criticism of its style or point of view, is well worth reading. It is provocative on the nature of combat anxiety and personality disorganization. When the authors are permitted to write without the restrictions of military censorship, we can perhaps look forward to some real insight into the foibles of military psychiatry.

EDWARD C. MCDONAGH
University of Oklahoma

ANNUAL REPORT OF THE LIBRARIAN OF CONGRESS. For the Fiscal Year Ended June 30, 1945. By LUTHER H. EVANS. Washington: United States Government Printing Office, 1946, pp. 233.

Building up the nation's library resources is essential to national life in times of war and peace. Few people realize the extent of the collecting activities of the Library of Congress. During the fiscal year 1945 almost three million items were received by the Library, bringing the total of the collections to almost twenty-five million pieces. During recent years this work of acquisition was greatly aided by the armed forces and the Department of State. Accessions came from all parts of the world and were written in every language.

M.H.N.

UNHAPPY MARRIAGE AND DIVORCE: A STUDY OF NEUROTIC CHOICE OF MARRIAGE PARTNERS. BY EDMUND BERGLER, M.D.
New York: The International Universities Press, 1946, pp. 167.

The author applies psychoanalytic interpretation to unhappy selection of marriage partners, conflicts and tensions resulting from impotence and frigidity, unhappy marriages tending toward divorce, and war marriages. Neurotic behavior arising from unconscious feelings of guilt is emphasized throughout the book.

Psychoanalysts have no monopoly on the theory that much of one's behavior is due to unconscious habits of the person, some of which are formed early in the life of the person. Sociologists who read this volume will find nothing new in such an approach. Also, those who are familiar with psychoanalytic literature will not be surprised at the emphasis on unconscious feelings of guilt. They may, however, find something rather new in the quantity of neurotic persons as viewed by this particular psychoanalyst. He holds that almost all of those who are unhappily married, who do not express tender love toward their mates, who are jealous, unfaithful, separated or divorced, and who engage in various other kinds of marital behavior are neurotic.

The author is not much concerned with war marriages, for "the good old unconscious does not change," "marriages in wartime are the good old neurotic or healthy peacetime marriages with one rationalization more," and "the previous state of psychic health is the determining factor." Such an interpretation is to be expected of psychoanalysts. Finally, the author holds that indiscriminate divorce can be avoided and indicates that the way to do this is through analysis and psychiatric treatment.

H.J.L.

INFLATION IS COMING! BY RALPH BORSODI. Suffern, New York: Bayard Lane, Inc., 1945, pp. 64.

This panic-creating book contains the postwar plan of Ralph Borsodi—author, lecturer, economist, philosopher, and founder of the Suffern, New York, School of Living—to show how families may escape destruction in the wake of the effects of inflation and national bankruptcy. As an economist, Mr. Borsodi may be called Exhibit "A" of the dismal science school of thought. Inflation cannot be stemmed, it is now too late to hold the line, bread lines will return, and "half the wealth of the people of the United States will be lost to those who have at present saved it." The blame may be laid at the door of those who have looked to Washington to do everything. New Dealers started it, too. Mr. Borsodi's remedy consists of several prescriptive doses, none of which are too clearly administered: (1) decentralization of industry, population, ownership,

control, planning and education, and government; (2) a nation-wide back-to-the-land movement; (3) issuance of emergency scrip to take the place of the worthless dollar; (4) trading plans to create markets for farm produce and manufactured goods for civilian production; and (5) the training of leaders with technical knowledge for dealing with crisis situations. If followed, his suggestions for family salvation would probably create a stampede. Draw the money out of the bank, get rid of most stocks and bonds, invest in insurance policies only through the advice of a competent counselor, and buy all the land possible without going into debt. "The various members of the family should be taught how to garden; how to cook; how to can, dehydrate, and preserve food; how to milk, make butter and cheese; how to raise chickens and eggs; how to sew and weave . . ." If Mr. Borsodi would tell urbanites how they are going to get the great empty good lands with which to do all this, they might be thankful. Postwar plans should not begin with a prelude that is designed to frighten into action.

M.J.V.

THE COOPERATIVE WAY: A METHOD OF WORLD RECONSTRUCTION. By JAMES P. WARBASSE. New York: The Cooperative League of the U.S.A., 1946, pp. vi+184, 15 photographs.

In Dr. Warbasse's latest work he has reviewed the status of the cooperative movement in the world today and discussed the methods of cooperation, cooperation in relation to government, cooperation in action, and saving democracy. The emphasis throughout this book is upon "a better way of life." Even though it may be said that people are not yet ready to cooperate, yet "a better way" needs to be talked about and planned for.

Consumer cooperation is defined as "a method of democratic association whereby individuals unite to supply their needs directly by the practice of mutual aid." It is a form of private economic enterprise. It is opposed to the theory of state ownership "as a dominant economic way," for it is "a first step toward the control of men; then comes the control of ideas." Economic at the start, consumer cooperatives produce "a by-product of greater importance than their economic savings." Cooperatives make people self-reliant and reduce the burdens of the state. The author favors a mixed economy in which private cooperative enterprise, private capitalistic enterprise, and government enterprise function side by side in free competition with one another. Cooperation is an inherent part of human nature and ultimately will give the world plenty and hence peace. The human needs are evident; the cooperative methods have been tried out and have proved their worth during a hundred years of history and in many countries—such is Dr. Warbasse's argument.

E.S.B.

PIONEERING IN PENOLOGY: THE AMSTERDAM HOUSE OF CORRECTION IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. BY THORSTEN SELLIN. Philadelphia: University of Pennsylvania Press, 1944, pp. viii+125.

Professor Sellin's historical study of the Dutch "rasp house" is a thoroughgoing piece of research which follows closely standard scholarly routines. Using documentary materials, he has painstakingly traced the origin and development of the "rasp house," in which prisoners reduced dyewoods to sawdust for use in dyeing textiles. The work was used as a method of correction rather than as mere punishment. This Dutch institution was contemporary with, if not a forerunner to, the English workhouses of the sixteenth century. Its use did not spread far, however, despite the many notable visitors and its apparent success with the more corrigible types of offenders. Students of penology will find this volume a useful addition to professional literature. There is an excellent bibliography. The less erudite would, no doubt, have welcomed the translation of the Dutch titles to which constant reference is made. E.F.Y.

THE BROTHERHOOD OF SLEEPING CAR PORTERS. BY BRAILSFORD R. BRAZEAL. New York: Harper & Brothers, 1946, pp. xiv+258.

This is an always interesting and sometimes fascinating account of the development and growth of one of the least publicized labor unions, the Brotherhood of Sleeping Car Porters. Its author is professor and chairman of the Department of Economics at Morehouse College, Atlanta, who wrote it as a doctoral dissertation for Columbia University's Department of Economics under the direction of Doctor Leo Wolman. It is now presented to a public which may wish to know something about the Negro men who serve those who travel by train.

Filled as it is with significant and original research data, it may be read as a meritorious social science document or with intriguing interest for its story value—a story of the conflict induced by racial prejudice. Some interesting and little-known facts are offered. Why did George Pullman select Negroes for porters in the first place? They were a cheap and plentiful labor supply; societal caste distinctions created a social distance which made the Negroes more or less impersonal while serving; and their servile attitude made the whites comfortable while enjoying their stereotyped conception of the Negro servant translated into reality. It is an excellent descriptive account of the struggle by a minority group for recognition not only in the larger society but within the smaller society of labor organizations.

The study presents some valid conclusions: (1) Experiences of the Brotherhood have demonstrated that "an intelligent and alert reliance on

labor legislation is likely to yield benefits in the final analysis," and "suggest that Negroes, because of their marginal status as workers in the organized labor movement, must depend more upon favorable labor legislation than upon the strike technique, unless they are integrated as labor union members regardless of race"; (2) under the Brotherhood's educational leadership, "Negro workers are learning to differentiate more concretely between the paternalism of company-controlled unions and the manhood that characterizes employee control"; and (3) "Unions of Negro railway workers must guard against permitting their organizational interests to separate them from the masses of Negro people." As the story of a union, the book may be compared favorably with Stolberg's story of the garment workers in his *Tailor's Progress*. M.J.V.

STANDARDS OF RELIEF IN CALIFORNIA. BY MARY GORRINGE LUCK AND AGNES B. CUMMINGS. Berkeley: University of California Press, 1945, pp. vi+231.

This study was made to ascertain the adequacy of relief in California. The year 1940 was chosen because it was a transition point between the depression of the early thirties and the coming prosperity of war conditions. Four counties were chosen for the survey, which was to secure information on such topics as cash relief for the unemployed, work relief for the unemployed, aid to migratory agricultural workers, aid to the aged, aid to the blind, aid to needy children, and the aid given by counties to others.

The most valuable parts of this study are the conclusions about the adequacy of each type of relief. Among the findings were the following: (1) cash grants under the S.R.A. were woefully inadequate, not even covering the minimum of bare subsistence; (2) the ceiling on budgets worked a hardship on large families; (3) the work relief program of the WPA was likewise inadequate, and the absence of free medical care still further reduced the low standard of living; (4) the Farm Security Administration did not grant sufficient food allowances, did not meet the housing needs, and made no provision for the cost of transportation; (5) the needy aged and blind who were eligible under the Social Security Act fared better than any other public assistance group, their free or part-pay medical care being most helpful.

The net results of the aid programs of the state were found to be far from satisfactory. Social workers, who have been criticized for being "hard boiled," were sometimes expected to use the methods of "hard-headed business men," but the introduction of such methods soon left the situation worse than before. Much apparently remains to be done before the relief methods of California really reflect credit on the state. G.B.M.

INTRODUCTION TO SOCIAL SCIENCE. A Survey of Social Problems.
By GEORGE C. ATTEBERRY, JOHN L. AUBLE, AND ELGIN F. HUNT. New
York: The Macmillan Company, 1946, pp. xii+787.

This introductory textbook, designed for a general college course in the social sciences, is an abridged, single-volume edition of the two-volume work first published in 1941. The authors selected from the larger work those sections which they "regarded as most indispensable and as constituting a basic foundation which all students might be expected to have for the understanding of the social world in which they live."

The keynote of the book, as the subtitle indicates, is the "problem approach." Broadly interpreted, the book deals with three kinds of problems: social, economic, and political. The authors have been fairly successful in bridging the gap between these separate disciplines. They choose for analysis concrete problems and bring to bear on them the relevant methods of the different social sciences.

Each chapter of the text is followed by a list of terms to be understood, questions for discussion, and selected references for further study. In contrast to the original work, the present book contains fewer charts and figures and less historical background for the problems discussed.

C. H. RICHARDSON

THE WAR ON MALNUTRITION AND POVERTY. The Role of Consumer Cooperatives. By J. MURRAY LUCK. New York: Harper & Brothers, 1946, pp. 203.

It is news when a biochemist writes a book on consumer cooperatives. Professor Luck of Stanford University proceeds from his knowledge about the chemistry of food to a study of malnutrition and then to a consideration of ill health and poverty. He devotes the last two thirds of his book to an examination of the ways in which a consumer cooperative can relieve or prevent malnutrition and poverty. His thesis is: "One major cause of undernutrition is poverty; one important means of preventing or of alleviating poverty is economic cooperation—the fullest possible expression in day-to-day living of established techniques for mutual self-help."

The author compares several retail cooperatives in the United States in order to indicate the nature of the consumer cooperative movement in this country. These cooperatives are the Cooperative Trading Company of Waukegan, Illinois; the Cloquet Cooperative Society, Minnesota; the Hyde Park Cooperative Society of Chicago; the Consumers' Cooperative Society of Palo Alto, California; and the seven cooperative associations of Kettle Drum, Minnesota. Having served as president of the Palo Alto cooperative, Professor Luck has much to say about the development and the problems of such an organization. His discussion of "cooperative banking" is also detailed and up to date.

E.S.B.

THE VETERAN AND HIS MARRIAGE. By JOHN H. MARIANO. New York: Council on Marriage Relations, Inc., 1945, pp. xxvi+303.

This book covers the whole gamut of marital relations problems that a veteran may experience. The author considers the problem of broken homes the number one sociological headache in America today. Not all G.I.'s have marital problems, but many face conditions in marital relations that baffle them. The chief cause, the author thinks, lies in a fissure in the psychological affinities which are essential for keeping the spouses bound together. The need for self-analysis is paramount. The requirements of law, marriage contracts, fraud in marriage, misconduct, cruelty, desertion, separation, divorce, mental instability, emotional immaturity, needs of children, family interference, religious differences, and gold-diggers are discussed. The last chapter gives a summary chart of the divorce laws in 48 states.

M.H.N.

FAMILY HEALTH. By JENNIE WILLIAMS. Chicago: J. B. Lippincott Co., 1945, pp. xiv+561.

This book is designed for a college course of three hours and presupposes some knowledge of biology, nutrition, and allied subjects. Its chief purpose is to teach healthful living and the care of minor illnesses in the home.

Part I, "Promoting the Health of the Family," includes chapters on heredity, where life begins, physical growth of children, and various aspects of prenatal and postnatal life, of value to mothers and homemakers. Statistics on the major diseases show their increase or decline. In Part II, "Home Care of the Sick," the question is asked, What should homemakers know about care of the sick? One of five items suggested is "the possibilities and limitations of medical science in order to be a fair judge of professional medical and nursing services." Probably some physicians will disagree. Many helpful facts are given and illustrative material adds greatly to the efficiency of the presentation.

Each chapter is followed by a brief bibliography and a series of practical questions. The author is right and should be commended for giving to parents a wealth of information, much of which, it has been urged in recent years, should be left exclusively to the professional.

G.B.M.

NEXT STEPS IN DEALING WITH DELINQUENCY. By PHILIP KLEIN. New York: New York School of Social Work, 1945, pp. 42.

Nine "next steps" are proposed. Special topics treated are faulty administration of sound principles, the system in operation in New York City, the place of the court in the treatment of the offender.

COOPERATIVE MEDICINE. *The Cooperative Organization of Health Protection.* BY JAMES PETER WARBASSE. Fourth Edition. New York: The Cooperative League of the U.S.A., 1946, pp. 64.

The leading authority on cooperative medicine in the United States (and in the world) has written a lucid description of health cooperatives and the differences between them and individual competitive practice and between them and compulsory state medicine. He has also analyzed group hospital plans and given sample bylaws and general rules for a cooperative health association. Splendid photographs are included of some of the hospitals of health cooperatives.

The author claims that the cooperative method "promises hope for the preservation of the disappearing family doctor." It makes possible preventive medicine, enables people to prepay medical bills when they are well and are earning money, and provides for the free choice of a physician. It is "nonpolitical, voluntary, private, nonprofit." It gives doctors economic security. It offers "an escape from the autocratic statism which is taking possession of the world." The fourth edition of this treatise is not only up to date but by far the best exposition of a leading phase of democracy in action.

E.S.B.

THE INDIAN WORKING CLASS. BY RADHAKAMAL MUKERJEE. Bombay: Hind Kitabs, 1945, pp. xvii+336.

ECONOMICS OF POST-WAR INDIA. BY S. K. MURANJAN. Bombay: Hind Kitabs, 1945, pp. viii+98.

Two well-known Indian scholars have presented related and complementary pictures of India's social and economic conditions. Dr. Mukerjee's discussion of the Indian working class and India's industrial problems reveals some facts that will be interesting to Western readers acquainted with the development of working-class consciousness. Employment in large-scale industries is relatively new for India, and hence the conjuncture of social change and crisis is well marked. The uprooted village toilers, attempting to adjust themselves in the environs of the industrial town, and the employing interests, not yet ready to provide fair conditions of employment, are elements in a social situation whose counterparts have been found elsewhere in the course of the development of industry. Dr. Mukerjee predicts that the safety and prosperity of India lies "in the approximation of standards of work and living among different peoples." What makes his account especially valuable is his interpretation of what the Indian workers want—increased efficiency and improved standards of living, social security, and adequately distributed purchasing power, all of which has a universal sound.

Dr. Muranjan has undertaken to glance at the economic outlook for a postwar India. Whether or not India will go in for an uncontrolled or a

planned economy, he is not prepared to predict. Therefore, he assumes in his discussions of investments, money, and credit that either the one or the other may be in effect. India's position will depend, according to his analysis, on several factors, among them the fate of the Bretton Woods agreement, the future of foreign exchanges, and the trend of future foreign exchanges, and the trend of future foreign trade, which is at present away from the United Kingdom and toward the United States and other countries. The outlook of Dr. Muranjan is characterized by a quiet kind of objectivity.

M.J.V.

NOW IS THE TIME TO PREVENT A THIRD WORLD WAR. BY KIRBY PAGE. La Habra, California: published by the author, 1946, pp. viii+123.

The causes of World Wars I and II are analyzed in order to highlight the ominous drift toward World War III. The chapter on the "Imperatives of World Peace" is most timely. Among the imperatives are friendly relations with Russia, international government, economic justice and fellowship, racial justice, the division of empires into commonwealths, disarmament, and winning Germany and Japan. The ideals of Jesus are contrasted with war and the record of the churches in wartime is given. After a detailed discussion of the two World Wars and the outbreak of the war in the Pacific, the author climaxes the book with a consideration of "The Power of God in an Atomic Age." It is a candid presentation of the facts. The documentary and chronological record of the "build-up" of war is convincing. The book was written to carry a conviction: the solution of wars lies with the Christian context, especially in the teachings of Jesus and the Christian spirit.

M.H.N.

CHANGING YOUR WORK. BY J. GUSTAV WHITE. New York: Association Press, 1946, pp. xiii+210.

The author, who has had wide experience as a vocational counselor and has served as professor of applied sociology at Whittier College, is now Personnel Counselor and Rehabilitation Officer with the California State Department of Education. A reading of this book throws light on the author's success as a counselor, for the style is direct, clear cut, informal, and the content is firsthand material interestingly presented and characterized by both psychological and practical insight. After dealing with fundamental considerations the author applies his knowledge to specific vocational needs and situations, as indicated by such chapter themes as retooling war workers, after leaving armed service, upon graduation, when fired, dissatisfied with work, the woman worker, because physically handicapped, if emotionally handicapped, because too old. The concluding part treats of general principles and practices. It is difficult to think of any important vocational need that is not forthrightly and helpfully discussed in this volume.

E.S.B.

RACES AND CULTURE

THE PEOPLES OF THE SOVIET UNION. BY CORLISS LAMONT. New York: Harcourt, Brace and Company, 1946, pp. vii+229.

This book gives a vivid and accurate description of the U.S.S.R. from the point of view of political science and sociology. The author describes the governmental organization of the Soviet Union. Within the sixteen Soviet Socialist Republics are nineteen Autonomous Soviet Socialist Republics, nine Autonomous Regions, and ten National Districts. Each of these fifty-four federated units speaks its own language and practices its own customs, that is, has its own culture. Each of the sixteen Union Republics has its own government, national publishing house, and institutions, and the right to enter into direct relations with any nation and to conclude agreements and to exchange diplomatic and consular representatives with any nation. The Soviet Union does not have a common language. In each of the fifty-four federated units instruction in the schools is given in its own national tongue, and Russian is not taught in the primary schools. The author clearly sees the linguistic and cultural agglomeration of the Soviet Union. "The U.S.S.R. is not a single-nation state," he writes. "The U.S.S.R., as we know, is a multinational state." In other parts of the book he calls Soviet Russia a League of Nations.

The author praises the "racial or ethnic democracy" in the Soviet Union. Racial exclusiveness has been completely abolished there, and equality of nations has been firmly established. "No person or persons in the Soviet Union can be barred, on account of race or nationality, from a hotel or vacation resort, from a restaurant or inn, from some section of a train or trolley, or from a special residential district within a city." Article 123 of the Soviet Constitution reads in part: "Any direct or indirect restriction of the rights of, or, conversely, any establishment of direct or indirect privileges for citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law." This Soviet attitude toward different races is precisely the opposite of Nazi racism.

The author refutes the oft-repeated argument that the Soviet people are fundamentally Asiatic rather than European. According to him, the overwhelming majority (84 per cent) of the total Soviet population is made up of peoples of European stock. He also refutes the old saying, "Scratch a Russian and you will find a Tatar," pointing out the fact that the Slavs have for centuries been numerically predominant and have rather infiltrated their blood into the non-Slavic minorities than absorbed the non-Slavic blood. Comparing the Soviet Union with the United

States, the author believes that it is inaccurate to assert that the former is a "melting pot," because in the United States "the political and social pressures are in the direction of building one uniform culture, whereas in the U.S.S.R. multinational culture is at present encouraged both by law and by public opinion."

The author has written an adequate, up-to-date, and readable book covering the subject of the Soviet peoples and the Soviet minorities policy; but, though his classifications of the languages and the racial groups are accurate, he does not give linguistic and anthropological data.

IVAN A. LOPATIN

THE ANALYSIS OF SOCIAL CHANGE, BASED ON OBSERVATIONS IN CENTRAL AFRICA. BY GODFREY AND MONICA WILSON. Cambridge: The University Press; New York: The Macmillan Company, 1945, pp. 177.

In this little book the authors have included materials based on their observations in Central Africa of three African groups—the Nyakyusa of south Tanganyika, a portion of Nyasaland, and an urban group in Broken Hill, Northern Rhodesia. In observing these African peoples, the Wilsons were concerned with the changes taking place because of intercultural communication and expansion. They wished to find out the connections between these changes, to ascertain what social factors are responsible for the changes, and to give a complete picture of the social structures of the three groups.

The authors observe that tremendous changes are taking place in the economic, political, scientific, and religious areas of the lives of the primitive people observed. These various areas are studied in order to discover interrelationships between them. It was found that the changes and interrelationships produce various forms of maladjustment and disequilibrium which are due to the fact that there has not been a balanced and integrated development in the material and religious intercommunication of Europeans and Africans, and to the pronounced unevenness between production and consumption and between agriculture and industry. Striking examples in the everyday lives of the people are given to illustrate how social conflicts and tensions arise when such beliefs as magic and witchcraft are challenged by the objective world of science.

Although the authors apparently spent a rather limited time among the Africans they observed, it seems fair to say that the book contributes to an insight into the changing situation in Central Africa and to its bearing upon the world at large.

SIDNEY P. ROGERS

AN INTERNATIONAL CONVENTION AGAINST ANTISEMITISM. By MARK VISHNIAK. New York: Research Institute of the Jewish Labor Committee, 1946, pp. viii+136.

The author reviews the historical phases of antisemitism, or, as he prefers to say, "the defamation of the Jews." He considers defamation as a form of breach of law and gives a chapter of his book to legislation against defamation. He climaxes his discussion of "the international struggle against antisemitism" with a plea for action by the United Nations to the effect that "any form of agitation against any race, or national, or religious group, as well as antisemitic propaganda, should be proclaimed a criminal offense." In so doing he also recognizes that such a law needs the support of an adequate public opinion. E.S.B.

THE WARLIS. By K. J. SAVE. Bombay: Padma Publications, Ltd., 1945, pp. x+280.

Out of the Bombay Presidency of western India has come this ethnological study of an aboriginal tribe, the Warlis. The author is Special Officer for the Protection of Aboriginal and Hill Tribes, Thana Province. The book, an extension of a master's thesis for the University of Bombay, treats of the social and economic phases of Warli life. Particular stress is placed on ritual songs, mythology, and marriage customs. A section on "Property versus Poverty" describes the economic organization of these essentially agricultural people. It points out that less than 20 per cent of the tribe can "balance the budget," and yet even these live in abject poverty. Other chapters deal with religion, the position of woman, death, and the drink problem. Forty-three illustrations give visual evidence of their culture.

In a well-phrased concluding note, the author sums up the chief hindrances to progress by the Warlis: ignorance and poverty. The first, he admits, is serious, but the second is basic. A glossary of common Warli terms and a map of Thana Province complete this illuminating study of an Indian tribal culture.

CARROLL H. RICHARDSON

EXPERIMENTS IN DEMOCRACY. New York: USO Division of the National Board of the Y.W.C.A., 1945, pp. 78.

The well-known attitudes of the Young Women's Christian Associations, favorable to policies of racial justice wherever feasible, are illustrated in this report. Factors affecting USO's services to Negroes, changing community attitudes, opportunities for experimentation in interracial services, the position of the Y.W.C.A. on racial matters—these are some of the themes that are discussed with frankness and clarity. The booklet is filled with concrete suggestions for meeting a great variety of actual problems in race relations situations.

A PARTISAN GUIDE TO THE JEWISH PROBLEM. BY MILTON STEINBERG. New York: The Bobbs-Merrill Company, 1945, pp. 308.

This book is unique in that it presents both a point of view on the Jewish problem by a partisan and an objective analysis of prejudice by this partisan. The author, Rabbi of the Park Avenue Synagogue of New York City, obviously is familiar with sociological and anthropological materials. He deals with what he considers to be the four major problems facing Jews today: anti-Semitism, self-judgment of Jews toward social definitions, the essential character of Judaism, and the Zionist movement to establish a homeland for Jews in Palestine. The author reveals the great variation in the reactions of Jews to these problems and presents a program of action for their solution.

The main sociological value of such a book is that it gives case materials on attitudes and opinions as reported by a leader of the group. Three chapters in particular are objective, analytical, and nonpartisan. Chapter 2 describes the origins of prejudices as illustrated by anti-Semitism. Chapter 7 analyzes the various reactions of Jews to the psychological feelings of insecurity, of being unwanted, and of being exposed to hostile actions. Chapter 9 answers questions about the essential characteristics of Jews: Are they a race, a religious community, a cultural group, a nation, a religious civilization, or "a people"?

The general reader will frequently disagree with the action programs proposed by Rabbi Steinberg; in fact, he indicates that Jews themselves are in general disagreement as to the solution of the problems discussed in the book. But the general reader and sociologist will find this book extremely stimulating and in its factual material highly informative.

H.J.L.

WHAT SHALL WE DO ABOUT IMMIGRATION? BY MAURICE R. DAVIE. New York: Public Affairs Committee, 1946, pp. 32.

After giving a brief review of immigration to the United States and of our "immigration laws," the author discusses a number of proposals both for further restricting immigration and for relaxing quota laws. He also explains the need for international action. Some people would allow the unused quota of any year "to be carried over to later years," and others favor the "mortgaging of the quota for several years in advance in order to allow an immediate increase in the number of refugees who might need to be admitted." President Truman has urged (December 22, 1945) that "common decency and the fundamental comradeship of all human beings require us to do what lies within our power to see that our established immigration quotas are used in order to reduce human suffering."

E.S.B.

HITLER'S PROFESSORS: THE PART OF SCHOLARSHIP IN GERMANY'S CRIMES AGAINST THE JEWISH PEOPLE. By MAX WEINREICH. New York: Yiddish Scientific Institute, 1946, pp. 291.

Dr. Weinreich made a painstaking study of the role played by German scholars from 1939 to 1945 in the annihilation of 6,000,000 (75 per cent) civilian Jews in various parts of Europe under the Nazi regime. For the last two decades certain German scientists had been working out methods for purifying the German blood and developing a master race. A racial science emerged. The "Jewish question" came to the foreground. The Nazis feared the social cohesiveness and the unusual vitality of the Jew. Elaborate plans were developed to solve the Jewish problem. Extensive legislation was enacted in 1939 to reduce the Jewish population by brutal means. Pogrom waves followed. Mass murder was rapidly spreading as the war progressed.

The destruction of the Jews was based on "scientific" formulae developed by racial theorists, medical men, jurists, historians, anthropologists, and other social scientists. It was sanctioned by many theologians and supervised by special research institutions. The deliberate and premeditated program by scholars for the annihilation of millions in gas chambers and death furnaces cannot be regarded as a result of sudden mass hysteria. German inhumanity is seen as the profound social disorganization and spiritual demoralization of the German nation and its leaders.

The volume is carefully documented. Dr. Weinreich has compiled a host of scientific data, which he has presented very objectively. He used several hundred documents, including recent confidential Nazi state documents, later requested by U.S. Chief Counsel for use in the Nuremberg trials.

PAULINE V. YOUNG

AMERICANS OF JAPANESE ANCESTRY. A Study of Assimilation in the American Community. By F. LAVIOLETTE. Toronto: The Canadian Institute of International Affairs, 1945, pp. xi+185.

In this study of Japanese Americans the author deals with the Japanese family and problems of marriage, the Japanese community and community problems, discrimination and feelings of inferiority, and problems of assimilation. It supplements the earlier work by E. K. Strong on a similar subject and brings the data forward to about 1941. A considerable amount of interview material is introduced.

Many data are given concerning the first-generation Japanese and the conflicts that develop between Issei and Nisei by virtue of the many wide differences between Japanese and American culture. The second generation are virtually marginal individuals. "The development of marginalism is progressive through the first and second generations" and also within

the second generation, "moving from less to more cultural marginalism between the older and younger age groups." Some comparisons are suggested between the process of assimilation in Canada and in the United States. The process is slower in Canada, and hence the second generation tend less to break away from the parental generation.

The book deserves wide reading, for it helps to make intelligible many of the basic problems faced by Americans of Japanese background. The prejudice and discrimination shown these citizens by other "Americans" could have been given more space.

SOUTHERN CALIFORNIA COUNTRY. *An Island on the Land.* By CAREY MCWILLIAMS. New York: Duell, Sloan, and Pearce, 1946, pp. xii+387.

Mr. McWilliams writes a history which the historian has, to a considerable extent, ignored. He attacks the legend of Ramona with its glowing accounts of how well the Indians were treated in the California Missions. He points out the high disease rate and death rate of the Mission Indians, how the Indians who ran away from the Missions were caught and flogged, how the Indians detested the Missions; he asserts that the Missions "might best be described as a series of picturesque charnel houses." The author's chapter on "The Folklore of Climatology" is written with marked cleverness. Interesting bits of information fill his discussion of "The Cultural Landscape." Perhaps the most interesting section for the sociologist is that dealing with the organizations of people from the different states of the Union. These state societies are significant Southern California institutions. The popularity of the cafeteria is ascribed primarily "to the loneliness of the people." The citrus industry, the crudely maneuvered land booms, the irrigation problem and the eternal water problem, the sects, "the politics of utopia," "the island of Hollywood" receive free and frank estimates. Southern California is described as "a great laboratory of experimentation." Now and then the author says a good word for Southern California, but no one can accuse him of being subsidized by a chamber of commerce. In his desire to show up the frailties of this region he pays scant respect to worthy institutions such as the colleges and universities, the Huntington Library, the Mt. Wilson Observatory, the museums, the Hollywood Bowl, the Pilgrimage Play, or other worth-while developments which deserve as much space as "the realtors, the motion picture tycoons, the fakers" or "the corrupt pension-plan schemers." In scintillating style the author has punctured many of the glittering bubbles, but he has not done equal justice to certain of the substantial phases of Southern California life and culture.

E.S.B.

ALL THESE PEOPLE. THE NATION'S HUMAN RESOURCES IN THE SOUTH. BY RUPERT B. VANCE. Chapel Hill: North Carolina Press, 1946, pp. xxxvi+503.

This book is exceptionally revealing concerning the population problems of the South, and particularly of the Southeastern States. It is pleasing to note how many of the principles and theories usually stressed in academic courses for the study of population problems have been directly applied and evaluated in this outstandingly practical study. The discussion, which is in lucid and engaging style, is richly supported by statistical materials, including 146 tables and 281 figures.

The trends of population are shown in terms of composition, changes being noted specifically with reference to the sex ratio, fertility, size of family, migration, and occupational distribution. Agricultural and industrial economies are both examined in order to show their respective influences on the living conditions of the people. The author shows how the human resources in the South may be developed further through programs to promote health, education, and leadership. For some particulars, conditions in the Southern States are compared with those of other states in the union. The final part of the book deals with postwar social policy and regional-national planning.

This work deserves commendation not only for the high quality of its style and its statistical technique but also for the standard achieved by the printers. While regional to some extent, it may be used freely to enrich courses in population problems.

J.E.N.

OUR NEIGHBORS, THE CHINESE. BY VAUGHAN WHITE. New York: Rinehart & Company, Inc., 1946, pp. xiv+267.

The author, after a great many years in China, during which she traveled some 30,000 miles, gives an intimate personal account of Chinese behavior and the social problems facing China. She describes the extreme poverty of the Chinese masses, the transitions China underwent in war-time—particularly the cooperative industrial organizations which grew up, the passing of war lords, the role of religion in the political control of Tibet, the place of the educated professional woman in Chinese cultural life, the political conflict between the Nationalists and Communists, and the Chinese-Japanese War. Many interesting personal experiences are related on a variety of topics.

The book is extremely interesting and reads like a novel. Its main defect is that the author's overenthusiasm for Chinese culture colors her writings on certain topics. This is especially true of the chapter in which she describes the differences between the Chinese and the Japanese. The sociological approach to a book of this sort is to accept it as raw data to be analyzed. Taken from this point of view, the book is well worth reading.

H.J.L.

A NEGRO'S FAITH IN AMERICA. By SPENCER LOGAN. New York: The Macmillan Company, 1946, pp. vi+88.

The author begins by stating that he is a Negro-American but that all his life he has wanted to be an American. He tells about some of the ways he has been discriminated against by white people both before World War II and during the War, when he served as a staff sergeant. He urges Negroes to be more critical of their behavior and to avoid contributing to the unfavorable stereotypes that many white people have of Negroes. He asks that white people arouse their "sleeping conscience and stretch forth willing hands to grasp what may be their last opportunity to create a better world for all of us, regardless of race or creed." Although the author believes in social legislation, he thinks that "it would be better for us if our leaders worked to create more good will and fewer laws." He approves the procedure followed by George Washington Carver, who believed that "by dedicating his energies to the well-being of all mankind he would best serve his race."

E.S.B.

PAMPHLETS AND DOCUMENTS RECEIVED

PROCEEDINGS OF THE INSTITUTE OF ECONOMICS AND FINANCE.

EDITED BY CECIL L. DUNN AND RAYMOND G. MCKELVEY. Los Angeles: Occidental College, 1945, pp. 161.

FARM AND SMALL TOWN WORKERS IN METROPOLITAN WAR INDUSTRY. A Sociological Study of War Migrants in Spokane, Washington. By PAUL H. LANDIS AND KATHERINE H. DAY. Pullman, Washington: State College of Washington, Agricultural Experiment Station, Bulletin No. 460, 1935, pp. 39.

THE NEW POLAND. By IRVING BRANT. New York: Universe Publishers, 1946, pp. 116. Re-edited and expanded articles which originally appeared in *The Chicago Sun* and *The New Republic*.

AFRICA ADVANCING. A Study of Rural Education and Agriculture in West Africa and the Belgian Congo. By JACKSON DAVIS, THOMAS M. CAMPBELL, AND MARGARET WONG. New York: The Friendship Press, 1945, pp. 230.

CATHOLIC EDUCATION FOR SOCIAL WORK. By LUCIAN L. LAUERMAN. Washington, D.C.: The Catholic University of America Press, 1945, pp. 124.

THE SOCIOECONOMIC ASPECTS OF HORSE RACING. By JOHN RICHARD O'HARE. Washington, D.C.: The Catholic University of America Press, 1945, pp. 131.

FULL EMPLOYMENT IN PRACTICE. By JOHN H. G. PIERSON. New York: New York University, 1946, pp. 26.

FOREIGN TRADE AND FULL EMPLOYMENT. By AMOS E. TAYLOR. New York: New York University, 1946, pp. 20.

FISCAL POLICY FOR FULL EMPLOYMENT. By ALVIN H. HANSEN. New York: New York University, 1946, pp. 23. These three pamphlets were prepared and published by the Institute of Postwar Reconstruction.

PUBLIC HOUSING IN KING COUNTY, WASHINGTON. By HOUSING AUTHORITY OF THE COUNTY OF KING, Seattle, Washington, 1946, pp. 81.

STATE AND COMMUNITY PLANNING FOR CHILDREN AND YOUTH. Washington, D.C.: Children's Bureau Publication 312, April, 1945, pp. 21.

YOUR STAKE IN COLLECTIVE BARGAINING. By T. R. CARSKADON AND S. T. WILLIAMSON, Washington, D.C.: Public Affairs Committee, 1946, pp. 32.

SOCIAL DRAMA

STATE OF THE UNION. A Comedy by HOWARD LINDSAY AND RUSSEL CROUSE. New York: Random House, 1945, pp. xii+226.

Being a political and marital comedy, *State of the Union* has much to say about life in these United States at the beginning of the postwar era, and says it smartly and wittily. Howard Lindsay and Russel Crouse, who tailored Clarence Day's *Life with Father*, have undertaken in this play to mend the political trousers of the nation. As they view the national scene, it is torn with disunity. Factions are fighting factions. Old-fashioned political methods tainted with the poison of power politics, internal disorders involving labor and management, misleading news inspired by misleaders of the public, and a disinterested public lulled into apathy by the end of the war are exposed, not with anger but with the gayest of satirical shafts.

Its hero, Grant Matthews, liberal-minded and efficient, a solid business man, wants to run for the presidency on the Republican ticket. He has plans for winning the peace and insuring successful reconversion. The war was won because everyone was solidly behind the effort. Cooperation was at its best and national unity was an achievement of fact. The Republican boss, Jim Conover, looks upon Matthews as a fine candidate, as does an important lady publisher of some influential ultra-Republican newspapers with whom Matthews is having a bit of an affair. Both are somewhat alarmed over Matthews' tendency to expose his liberalism on the platform. He must, they advise him, shun this liberalism until he has taken the presidential oath. He must also induce his wife to return to his side for the campaign. It is his wise wife, still loving him, who cleverly pulls the strings and forces him to follow his liberal sentiments. Thus, he gives up his chance to get the nomination, but he declares that he is not getting out of politics. No citizen can afford to be out of politics. He may now appeal to the best, not the worst, in the American people.

The play's message is serious, but the situations and lines are in the best veins of comedy and laughter. Its indictment of sordid politics and its plea for a united people to win the peace make it a social document of first-rate importance.

M.J.V.

INDEX TO VOLUME 30

Sociology and Social
Research
1945-46



3551 UNIVERSITY AVENUE
LOS ANGELES



INDEX TO VOLUME 30

SOCIOLOGY AND SOCIAL RESEARCH

Bogardus, Emory S., Consumer Cooperation versus Collectivism	52
———, Sociology of the Cartoon	139
———, Concepts in Sociology	217
———, Security and the Annual Wage	303
———, Consumer's Cooperation and Free Enterprise	391
———, Behavior Patterns of College Teachers	484
Carlton, Frank T., Toward Industrial Peace	366
Catapusan, Benicio T., Filipino Attitudes toward G.I. Joe	466
Cole, Stewart G., The Intercultural Workshop	476
Conrad, F. A., Elzer Desjardins Tetreau, 1885-1945	136
Cordier, R. W., Toward Intercultural Cooperation	296
Estep, Gerald A., Can There Be a Lasting Peace?	37
Gullahorn, John T., Propaganda Techniques in German Documents during World War II	290
Hedley, George, Toward an Immigration Policy	116
Jones, Robert C., Negroes in Latin America	45
Kennedy, Edythe, Vocational Rehabilitation of the Ex-Service Man	112
Kirk, William, Culture Traits of Paraguay Indians	339
Lam, Margaret M., Acculturation and the War	255
Larsen, Cecil E., Control Patterns in an Intracultural School	383
Leevy, Roy, Social Education for Housing	379
Lemert, Edwin M., Legal Commitment and Social Control	370
Locke, Harvey J., Dispositions of Divorce Applications	439
McClenahan, Bessie A., The Communalism, the Urban Substitute for the Traditional Community	264
McDonagh, Edward C., Aspects of Military Counseling	171
Mangold, George B., Is Full Employment Feasible?	185
Masuoka, Jitsuiichi, Race Relations and Nisei Problems	452
Meadows, Paul, The Roots of Revolution	27
Mukerjee, Radhakamal, Social Disguise as the Principle of Art	3
———, The Sociological Approach to Art	177

Nimkoff, Meyer F., and Arthur L. Wood, Effect of Majority Patterns on the Religious Behavior of a Minority Group	282
Nordskog, John E., Peace as a Revolutionary Idea	11
Owen, John E., Social Distance in England	460
Porterfield, Austin I., Social Interaction and Peace	431
Singh, Gurdial, East Indians in the United States	208
Strow, Carl W., Compulsory Health Insurance Developments in the United States	201
Sullinger, T. Earl, and Gwen Lindevall, The Urban Church in a Changing Social Scene	196
Vincent, Melvin J., Fiction Mirrors the War	101
———, Labor under Review, 1944-1945	353
Walker, Marguerite L., Types of Maladjusted Personality	21
———, A Conjuncture Theory of Personality Reorganization	127
Ward, Norman, The Problem of Leadership	275
Znaniacki, Florian, Sociological Ignorance in Social Planning	87

Sociology and Social Research

AN INTERNATIONAL JOURNAL



Articles in Forthcoming Issues . . .

September-October, 1946, and later

The Sociology of L. von Wiese.....	C. S. MIKANOVICH
The Human Life Cycle.....	JOHN M. GILLETTE
The Sociology of Values.....	R. MUKERJEE
War and Ecologic Status of Filipinos.....	R. T. FERIA
Social Psychology of Frustration.....	ELLSWORTH FARIS
Values in Consumer Cooperation.....	CLYDE VEDDER
What Is Community?.....	PITIRIM A. SOROKIN
Labor Movements in Japan.....	ARTHUR C. KNUDTEN
The Coterie.....	CHARLES B. SPAULDING
Earle E. Eubank.....	JAMES QUINN
Social Change in Japan.....	JESSE F. STEINER
Postwar Challenge to Sociology.....	LEE M. BROOKS
Sociology and General Semantics.....	E. JOSEPH SHOEN, JR.
Cultural Lag in International Organization.....	JOHN E. NORDSKOG
Adjustment of Youth in Military Service.....	MARTIN H. BINGHAM
Measurability of Social Interaction.....	SAMUEL H. JAMESON
Toward Industrial Peace.....	FRANK T. CARLTON
Social Context of Religion.....	LOFTON HUDSON
Stereotypes and Minority Group Conflict.....	PAUL HATT
Dynamic Social Forces of Literature.....	J. P. LECOQ

Articles in the Preceding Issue . . .

May-June, 1946

Culture Traits of Paraguay Indians.....	WILLIAM KIRK
Labor under Review, 1944-1945.....	MELVIN J. VINCENT
Toward Industrial Peace.....	FRANK T. CARLTON
Legal Commitment and Social Control.....	EDWIN M. LEMERT
Social Education for Housing.....	ROY LEEVY
Control Patterns in an Intracultural School.....	CECIL E. LARSEN
Consumers' Cooperation and Free Enterprise.....	EMORY S. BOGARDUS